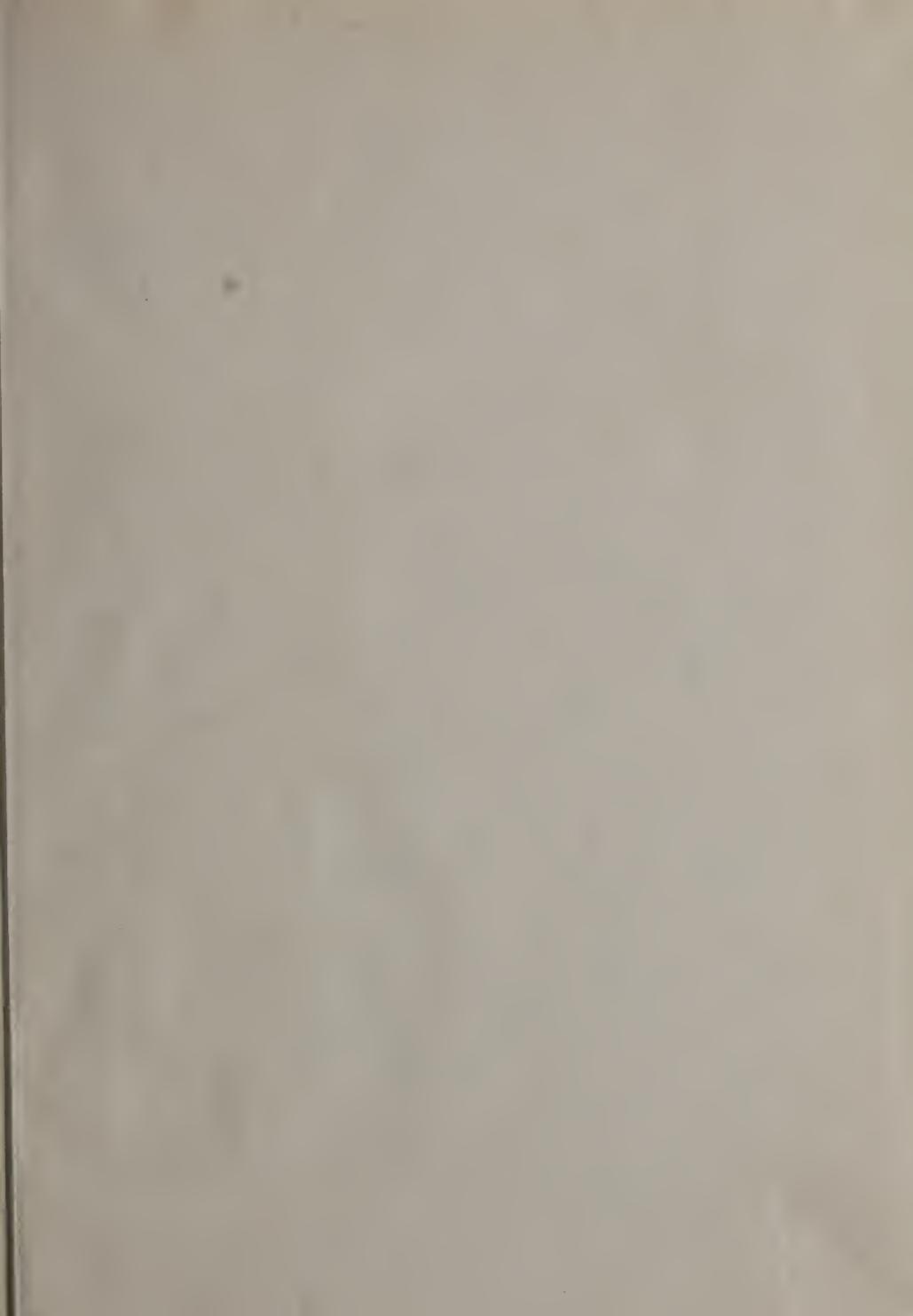
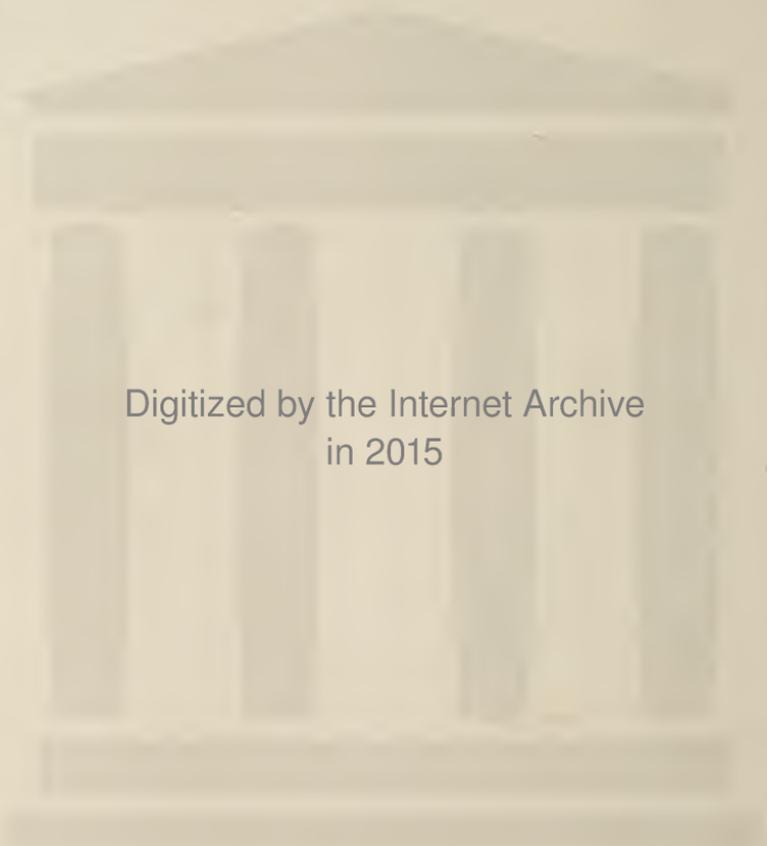




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VOL. XXV.

MARCH, 1895.

No. 3.

Expect Great Things from God. Attempt Great Things for God.

JAPANESE WAR SONG.

[Versified by Mrs. Merrill E. Gates.]

Though China, ancient foe,
 Ignoble be and low,
 Though deeply scorned she may be in our eyes,
 Yet fierce her armies are,
 And strong her ships of war!
 All history bids us not such power despise.
 The over-confident oft lose the fight,
 Because they will not see their foeman's might!

Our ancestors,—each man
 Who died to save Japan,—
 How shall we meet them, if we vanquished yield?
 Courageous men of old,
 Righteous they were and bold
 To fight and conquer on the deadly field!
 How shall we face these heroes brave,
 If, recreant sons, we shun a patriot's grave?

Our Fatherland we love!
 All other hopes above
 We hold the hope for our dear Land to die!
 Then forward, never rest!
 Let courage fill each breast!
 Now is the hour the patriot's heart to try!
 Onward, unresting, night and day!
 Forward, still forward let us force our way!

O soldiers, should you lose
 Your hands and feet, still choose
 To face the foe, and forward toward him creep!
 Scorn to be beaten back!
 Let conquest mark your track!
 Heroes ye are! Thev. hordes of craven sheep!
 Let flames from China's castles rise!
 Their land in ashes lay, before their eyes!

THE first record of receipts for the new year, from January 1 to January 18, 1895, shows \$1,802.73 more than for the same time last year. We trust that this may betoken that the deficiency in 1894 will be wiped out by increasing funds this year.

It may be known to some of our readers that our missionaries in Constantinople have been endeavoring for a long time to secure an *iradé* for our girls' college there. This is a document that places the college under the special care of the government, so that its rights and privileges can never be taken from it. There was great rejoicing in the Board Rooms on the 19th of January when the following cablegram was received:—

MR. TERRELL informs me that His Majesty has graciously issued an *iradé* for our college, in consideration of its great services in education of his Christian female subjects. (Signed) PATRICK.

One of the Japanese delegates to the Parliament of Religions has said:—

OF all religionists in the world, the most ignorant and corrupt are the Buddhist priests of Japan. Our observation both here and elsewhere confirms this statement.

THE Kyoto Training School for nurses is very happy over the fact that its nurses are so popular in the military station at Hiroshima. They have been very successful, and have borne the strain of the work better than any others who have gone there. At last advices a request for more nurses had been received, and the whole senior class were anxious to respond, but it had not been decided how many should go. This success is a fine indorsement for the school and those connected with it, both foreigners and Japanese.

The following testimony to the patriotism of the Japanese is like the statements that come from many sources. A missionary writes:—

THE patriotic spirit of the whole people is most intense, and the absolute loyalty of every Japanese, high or low, simply marvelous. I have yet to meet a man or youth who fails to love his country and emperor. In this war the Japanese not only show themselves impetuous and dashing, but brave to a man, counting it glory to die for native land. Humanly speaking, their defeat seems an impossibility. A country whose war ships carry no flag of truce, the men whose vessels have thrown to the wind every scrap of white, even to a handkerchief, are bound to conquer.

As the subject suggested for auxiliary meetings next month is the life and work of Rev. Joseph Neesima, we devote a large part of this number to Japan. The unsettled condition of things there, both on account of the war and the reaction against foreigners, is well known to our readers. The intense feeling that prevails that all matters shall be in the hands of Japanese,

without intervention or advice from foreigners, has found an entrance into the Christian churches and schools; and while warm personal friendships between the missionaries and native workers still exist, there are many complications arising as to property and general control of affairs. One of the most extreme cases was in Kumamoto, where such a crisis arose about a year ago that the missionaries felt obliged to withdraw from the station, at least for a time. Among these were our missionaries Miss Gulick and Miss Griswold, who had charge of a flourishing girls' school and woman's work. Mr. Sidney Gulick writes of the present conditions there: "The Kumamoto church is having a hard time. Mr. S—— declined to accept their call, so that they are still without a worker. They formally broke their connection with Mr. K—— during September by thanking him for his past services, and saying that they would no longer need them. They have no regular preacher, and the evening services have been given up entirely. The monthly collections have, of course, fallen off greatly, so that even the monthly interest on the debt is not met. The old deacon is getting very anxious. If this keeps on, the church property may be sold for debt. The houses still stand vacant, the shutters slamming in the wind, the glass windows open, and the birds flying in and out. The school agreed to let some foreigners occupy the houses, but after almost accepting them they went to England, instead. . . . The number of pupils in the boys' school is below sixty. The finances of the school are so straitened that three of the teachers for this, and other reasons, are going to leave. How much longer the school can hold on paying the interest on its debt is a query frequently expressed. The girls' school seems to hold its numbers much better, but is also in financial straits. The public reading of the Bible, singing, and praying are practically stopped; to attend church at night is forbidden, and in the daytime it is not encouraged. Hence, only the more earnest of the girls are keeping on in their outward Christian life."

And yet there are those among the native workers who feel that they are quite capable of carrying on the work without the aid or advice of missionaries.

The friendly feeling for individual missionaries is very apparent in a recent letter from Miss Daughaday describing her departure from Japan for a time of rest in this country. She writes:—

DURING the last week spent in Tottori the house was in confusion, owing to the packing; but every day seemed like holding a reception, because of the numerous callers who came to bring parting gifts and to say kind words about my leaving Japan. On Saturday evening, lasting until midnight, a farewell party was given by the Christians and my various classes. Poems and prose composi-

tions referring to my work and departure were read, appropriate music both Japanese and foreign was given, and afterwards there were choice refreshments. On Sunday, between services and until a late hour at night, there were many callers, and they began to come again at five on Monday morning. As I rode away in a jinrikisha at seven, a large group of friends stood at the gate bowing low and waving farewells. A mile and a half from Tottori, in the grounds of a temple, stood an even larger company waiting. After very kind parting words they sang in Japanese the Christian Endeavor hymn, "God be with you till we meet again." Two miles from Tottori was another group of more than twenty. All these people had walked over a hot, dusty road, some of them without their breakfast, and had to retrace their steps in the increasing heat. Some of them were officials, who were obliged to request permission to be absent from their posts.

My last Sunday in Tottori was one of great joy. Four members of my Bible class received baptism, and four others expressed the desire to do so after they shall have received more instruction. The class is largely composed of government officers, who came to me at first for English, and after a time consented to come for Bible instruction, and now are beginning to attend church almost regularly. Every day brings me pleasant letters from former pupils in Tottori and others living in different cities. Do you wonder that I am leaving half my heart in Japan, and that the time for withdrawal of missionary forces from Japan has not yet come?

A writer who knows the Japanese well—not one of our missionaries—says of them:—

THE present overwrought, self-asserting, severely critical state of the Japanese, it seems to me, is due to various causes, chief among which is that they have been exposed too suddenly to the blinding light of the nineteenth century. They are bewildered with the flood of new ideas. Besides this, self-conceit—a national trait—has for years been fed upon flattery, until it has become something abnormal. A young man studying at Yale writes back, "This school has nothing to teach me." The badly conducted schools of Japan have much to do with the impatience of the people at the slightest restraint. Pupils are invited to take part in the management of schools, and then fiercely dispute with their teachers in the classrooms, and if they are so unfortunate as to offend them, combine to have them removed. The blind following of a leader, aside from its being a relic of feudal days, can in part be accounted for by the fact that in their schools so much of their time is given to simply learning letters. In addition to their own numerous ideographs their language is burdened by thousands imported from China. How can there be any deep or original thinking when only the memory is

appealed to, and that is overburdened? Much depends on those who happen to have the popular ear for the moment. When the newspapers, mostly edited by large boys, are anti-foreign in sentiments, it is hardly safe for foreigners to go on the streets; at other times they are treated like superior beings. One can never know what a day may bring forth. Indeed, "irregularity is the regular thing."

"THE Salvation Army of Japan has undertaken the education of poor children who are not able to attend school at all, or those who have left school because of extreme poverty; and they hope when the work is somewhat advanced to establish industries according to the condition of the place in order to train the children in work, and thus help supply their needs."

The *Japan Evangelist*, from which we cull the above item, also states that "several ladies of high rank have established a school for poor girls, which is proving very successful. The Empress, always so sympathetic with all classes and conditions of her subjects, has shown special interest in this institution." Similar schools under the patronage of the Empress and ladies of the court are to be established in every district of Tokyo.

In an article by President Kozaki, of the Doshisha, on "Confucianism," he finds much that is commendable in this religious belief as compared with other false faiths, but he holds that it is impossible to revive it, and among other reasons he gives this: "The Confucian subjection of the wife to her husband is incompatible with modern civilization; in these days such absolute subjection can no longer be a wife's duty. So, too, monogamy, as the only true and moral marriage relation, must be elevated to the position of a principle that admits of no exceptions."

We are particularly glad that President Kozaki has come out with no uncertain voice against the almost universal system of concubinage in Japan among those who can afford it. Sometimes those in high position quibble about the difference between polygamy and concubinage, but each system means the degradation of woman and the destruction of pure homes. One of our missionaries writes: "It is heart-breaking to a sympathetic nature to hear men who have returned from America describe the sweet homes of the United States. They have to use the English words 'sweet home,' because they have no synonym in Japanese."

As a result of Mrs. Mary Clement Leavitt's temperance work in Japan, and the subsequent visit of Miss West to that country, temperance societies have been formed in various parts of the empire. They have a monthly paper in the interests of temperance called, "*The Shield of National Defense*." Juvenile branches have been organized, and the Hokkaido Society

has grown from sixty-five members, in 1887, to two thousand, in 1894. Japanese reformers who are Christians are the acknowledged leaders in this movement, which will receive a powerful impetus when Lady Henry Somerset and Miss Willard reach Japan in their tour around the world.

Among the proposed reforms in Korea, as a result of Japan's avowed policy to promote the best interests of that people, are the following: 1. The substitution of the modern method of reckoning time in place of the old Chinese style. 2. The appointment of men to office on account of fitness and merit, and not, as heretofore, on account of rank. 3. Criminal punishments are to be limited to the perpetrators of the crime, and are not to include the relatives. 4. Abolition of early marriages, and fixing the age of both parties at a proper period, as well as leaving them free to their choice. 5. Abolition of service for a fixed period, and all sale of human beings. 6. Abolition of the law forbidding priests and nuns entering the capital. 7. Determination of the number and salary of all officials.

It is understood that there is to be a system of general education similar to that in Japan; and that all laws that interfere with religious freedom are to be abolished. Already a police system has been established in Seoul, and a new silver coinage is taking the place of the cumbersome cash, which has been such a serious hindrance to every business and a burden to all.

G. H. C.

JAPAN. AFTER FIVE YEARS.

BY J. D. DAVIS, D.D.

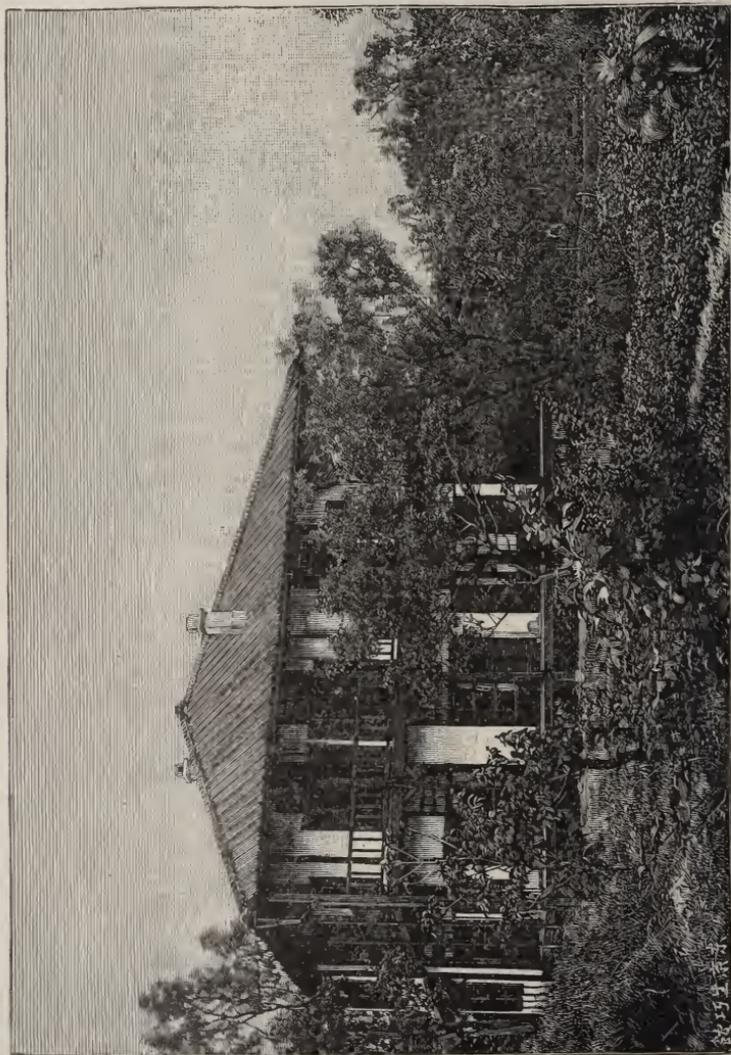
ON the 23d of January, 1890, the heart of our brother Neesima, which had been almost broken by his toils and trials, ceased to beat. He was at rest, and the best part of a nation mourned. His earthly life was ended, but not his work. After five years, what of this work which Dr. Neesima planned, and for which he toiled, and wept, and prayed, and gave his life? The little school which was begun twenty years ago, in the midst of great opposition, in a rented room, with eight students, is called a university now. It has a Preparatory School, a Collegiate Department, and Departments of Theology, of Politics and Law, and of Science. Its four hundred and fifty students are housed in thirteen dormitories. They meet every morning in a brick chapel. They listen to lectures and recite in four beautiful buildings of brick and stone.—the Hall of Science, the Hall of Theology, and two recitation halls. Its buildings and endowments are worth nearly \$300,000. Its Girls' School, which was begun by Miss Starkweather and Mrs. Nee-

sima in some of the Japanese rooms of a missionary's home, where Miss Starkweather took half a dozen girls into her own rooms and ate and slept with them, is now housed in the buildings which the ladies of the Woman's Board have erected. Here, notwithstanding all the reactions of the last few years, sixty girls are gathered, and the Misses Denton, Wainwright, and Benedict, together with two Japanese gentlemen of rare faith and devotion, are giving themselves to this work.

Of the Hospital and Training School for Nurses, which is under the same Board of Trustees, and for which Dr. Neesima labored and prayed most earnestly with Dr. Berry, it need only be said that there were more applicants this year for admission to the school than they could well receive, and that its graduates are found in the army hospitals, and are eagerly sought after to care for the sick everywhere; and each one of them, by her words and work, is commending to that nation Him who is able to heal both soul and body, while the in and out patients of the hospital have many of them been led to Christ. But great as is the work which the Doshisha University in all its departments is doing within its classrooms in Kyoto, the work which it is doing outside is greater. Nearly three hundred young men have been graduated from the collegiate course, and many of them are at work to-day as earnest pastors, evangelists, Christian teachers, business men, editors, and officials. About one hundred and thirty have been graduated from the Theological Department. The graduates of the Girls' School, also, as teachers, as wives of pastors, and as the Christian centers of other homes, are doing a work for Christ which we cannot measure. Two years ago the writer spent a night in one of these homes, that of a large farmer in a mountain valley in the province of Tamba, who had married one of the graduates of this school. The farmers came in and filled the house that evening, and listened to the gospel till nearly midnight, and then the young farmer asked me questions two hours longer. It was the first Christian service ever held in the village, and the wife was the only Christian in the vicinity.

More than two thousand young men and young women have left these halls before graduation, and many of them are doing useful work as Christian wives, teachers, preachers, or business men. The earnest faith and Christian work of these graduates and undergraduates in large measure helped to make possible such a report as was given last April, when, notwithstanding the waves of political excitement, nationalism, and rationalism, which swept over Japan, it appeared that almost one fourth of all those received into the churches connected with the mission work of the American Board in the whole world, on profession of their faith, were gathered into the fold in Japan.

But what shall we say of that silent and broader influence of the man who made so deep an impression upon many of the leading minds of the empire? On the occasion of his death leading Buddhist priests publicly expressed

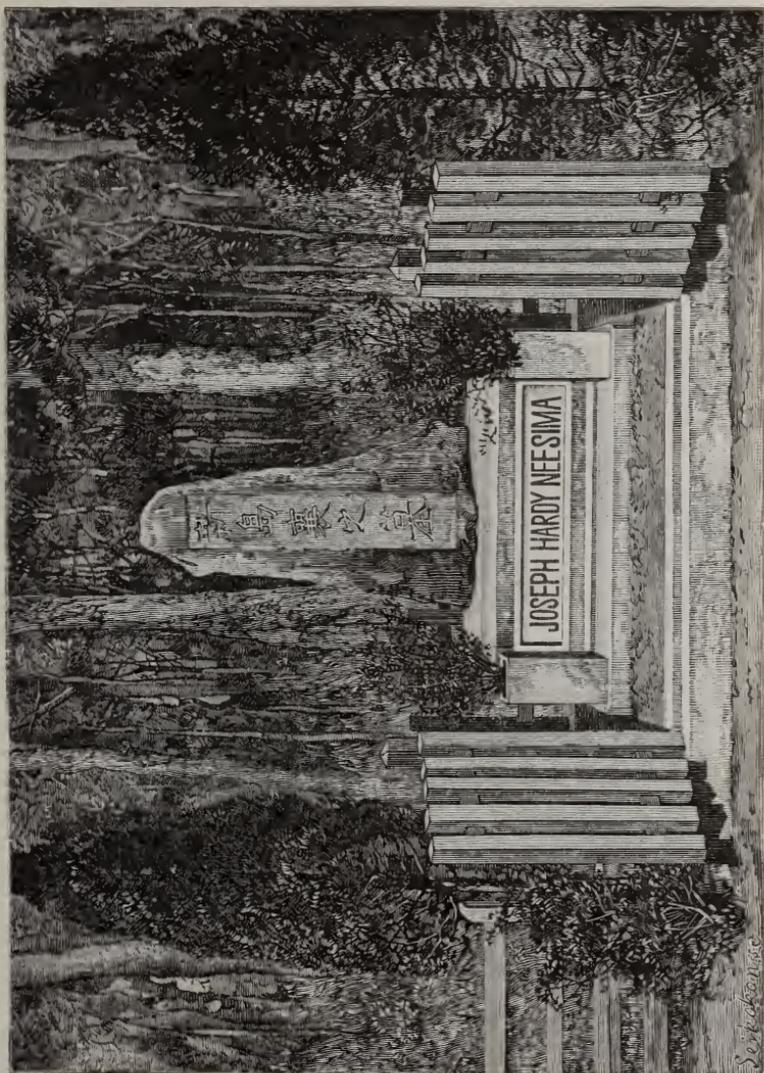


NEESIMA'S RESIDENCE.

[From a sketch of the "Life of Rev. J. H. Neesima." Copyright by Fleming H. Revell Co.]

their sorrow. Viscount Aoki, Minister of State for Foreign Affairs, sent a letter, saying, "I have lost a great and good friend." Count Inouye telegraphed to those at his sick bed, "You must keep him alive." Count Katsu

sent a touching letter. Mr. Fukuzawa, the great educator, publicly lamented his loss. Mr. Tokutomi, the editor of the *Nation's Friend*, the leading magazine in Tokyo, wrote, "As a society, we have lost the leader of the



LAST RESTING PLACE.

From a sketch of the "Life of Rev. J. H. Neesima." Copyright by Fleming H. Revell Co.

cause of moral reformation in Japan." Mr. Kato, president of the Imperial University in Tokyo, although disclaiming any sympathy with religion, delivered a touching eulogy.

Would you know how deeply he felt the need of the education and elevation of woman in Japan, and how widely his influence was felt, read the account of an interview with Dr. Neesima just one month before his death,



MR. AND MRS. NEESIMA.

(From a sketch of the "Life of Rev. J. H. Neesima." Copyright by Fleming H. Revell Co.)

which was written and published by Mrs. Sasaki, the editor of the *Woman's Journal*, in Tokyo. The following words of Dr. N., spoken at that interview, are given here. "Believing this is the best opportunity, I wish to ask a favor of you. There is a work to which I desire you to give yourself; an

important one at this juncture. Among the reasons why there are so few great men among us, why national morality is so low, I believe the greatest to be the existing inequality in the rights of man and woman. Therefore, the first thing to impress upon the minds of the young girls in our classes is the fact that they have individual rights and duties, that we may thus enlist their interest in the cause of religion. I have seen many girls who, after four or five years of study at the expense of much money and sacrifice on the part of their parents, enter married life to conduct themselves as if they had had no education. They do nothing for society. They are under the rule of their husbands. They have no opportunity to show their ability, but are condemned to things in which they have had no education—the kitchen and the care of children. This is deplorable. It is sad that their husbands, in the treadmill of petty conveniences, do not realize it. It may be the result of custom, but it is a hindrance to the progress of civilization. In matters of social reform, woman's influence is greater than man's. Her power is, indeed, great. But in our country we still find conservative and obstinate-minded men who cling to the old order of things. . . . This that I now say is foolishness in the judgment of the majority, but looking at the great men of the past, I find that all had to endure the sneers and attacks of their contemporaries, and even to sacrifice life. No wonder that Christ had to suffer the cross. He, therefore, who wishes to be a leader, must be ready to sacrifice his life."

Dr. Neesima was ready to sacrifice his own life, and he did it. He took a great aim, and in his zeal to accomplish that aim he forgot himself; he hid himself behind others; he hid himself behind Christ, and he worked on with wonderful success. He rests from his labors, but his works follow him.

THE RED CROSS SOCIETY IN JAPAN.

BY MRS. JOSEPH COOK.

CLARA BARTON who identified herself with our Civil War in a way that will never be forgotten, became acquainted while in the Alps a few years later with the Society called the Red Cross, for which her name to-day stands in so many countries. The purpose of this organization is to relieve the sufferings of war in the quickest way. If a soldier is wounded he merits care as a brother man, and is no longer regarded as an enemy. At present over forty nations have ratified this humane treaty. It was through Miss Barton's efforts that the co-operation of the United States was secured, and through her was issued what is known as the American amendment,—a clause providing aid

for all suffering caused to communities by fire, flood, famine, fever, and kindred calamities. As a witness among nations as to the humanizing influence of this Red Cross treaty, Japan stands foremost to-day. Here the treaty was adopted in 1886, through Miss Barton's conference with leading citizens of Tokyo. Japan has been put to a most trying test during the present war, and under the symbol of the Red Cross has done a glorious work that must challenge the admiration of the world.



THE EMPRESS OF JAPAN.

Judging from a letter which one of our missionaries sends us from Japan dated December, 1894, it would seem that the Christian significance of the Red Cross symbol is entirely uncomprehended by the uneducated native. As the cross is the character for *ten* in Chinese and Japanese, it is spoken of by the common people as the Red Ten Letter Society, although the English-speaking Japanese, and, of course, the English press, always call it the Red Cross Society. After the army, this organization seems to be the most popular thing in Japan. The Empress is its enthusiastic patron, and all officials, excepting the lowest, are obliged to belong to it.

My correspondent writes that "there are a large number of Chinese prisoners in Osaka, and an official of the local government asked the missionaries to go and see how well they were treated. They wore the Red Cross Society clothing with the badge of Christianity on their arms. Bibles and other books in the Chinese language were distributed, and both the Chinese and Japanese attendants were delighted with them, and with the sympathy of the Americans." The *Japan Mail* of November 10th tells of the Red Cross Hospital at Tokyo, to which a company of wounded Chinese soldiers were recently taken for healing.

This hospital "enjoys the reputation of being the best-equipped institution of the kind in Asia. The laboratories, the museums, the operating theaters, the medical inspection rooms, the wards, all are supplied with everything that science in the most advanced stage dictates. Bright, airy rooms, capital beds, excellent food, a spacious garden for exercise, scrupulous cleanliness everywhere, uniform kind treatment and nursing—it may safely be said that the patients in this hospital never fared so sumptuously before." As one of our contemporaries exclaims, "No wonder the prisoners were dazed, and feared they were being fattened for slaughter!"

As America through Clara Barton may claim some credit for the existence of the Red Cross Society in Japan, so, in a remote way, America may have had an influence in the humane proclamation issued by the Japanese Minister of War.

In 1871 the Japanese Government decided to give ten years of American education to some of her girls. Stematz Yamakana, afterwards the wife of Count Oyama, Japan's War Minister, was educated in America, and was graduated from Vassar College in 1882. When she first arrived in this country she was but twelve years old, and she spent her years of preparation for college in New Haven, in the family of Rev. Dr. Leonard Bacon. It was through her intimate, daily acquaintance with this Japanese girl that Alice Mabel Bacon became so well fitted to write her charming book on "Japanese Girls and Women." Afterwards, through the influence of the Countess Oyama, Miss Bacon obtained a position as teacher of English in the Peeresses School at Tokyo, and her three years of unusual opportunities in the highest circles of Japan made her an authority in the matters she has presented to us in her book.

While Stematz was at college her future husband was an attaché to the Japanese Legation at Paris, and his prominence at the present time proves his ability no less than his courage.

Vassar graduates are still fond of recounting the brilliant successes of the beautiful girl from the Sunrise Kingdom. Her tendencies and opinions were all for America. At the commencement at which she took her diploma she read a remarkable paper entitled, "British policy toward Japan." It was commented upon by the press at the time as showing unusual prophetic intelligence. Her personality was charming. She had the native joyousness. "Always ready for a frolic," the girls at Vassar said. I often saw her in New Haven when she was in Dr. Bacon's family, and she might easily have passed for an American brunette, as she had none of the distinctively Japanese physical characteristics. She was an uncommonly pretty girl, and had the peculiarly delicate hands of the Japanese lady. She was

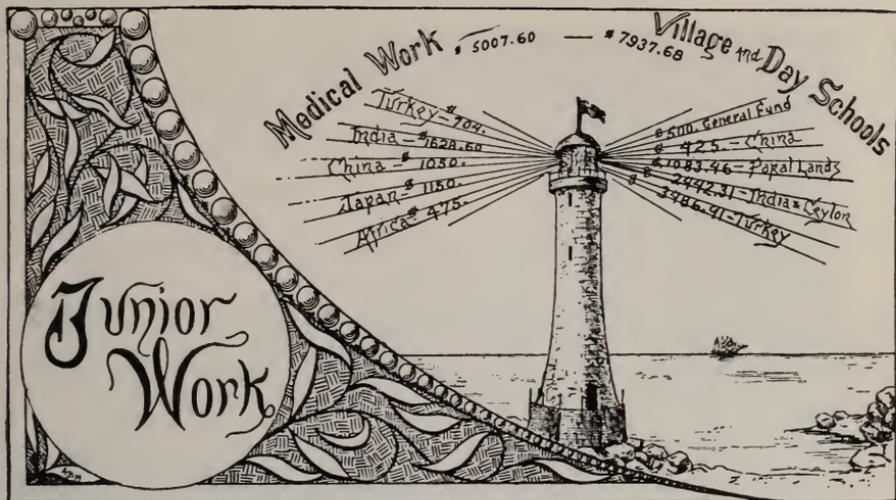
rather proud of her hands; and though a sister, who was at St. Petersburg, would send her most beautiful finger rings when she was at Vassar, she never destroyed the contour of her tapering fingers by wearing one.

Her marriage was arranged by her brother when she was in America, and, according to Japanese customs, she saw her husband but a few times before the nuptial ceremony, and then in the presence of both families. The announcement of her marriage, received by many of her friends in this country, was printed in French on a large square of paper. Although the mother of three children, the Countess Oyama still retains her social charm and much of her youthful beauty. As Minister of War, the Count Oyama will go down to history with honor on account of his humane proclamation for the treatment of the wounded and non-combatants in the war against China. He warns his soldiers that China, not having joined the Red Cross Association, in ignorance of these enlightened principles may subject diseased or wounded Japanese to merciless treatment.

But he says, "The Japanese soldiers must never forget that however cruel and vindictive the foe may show himself, he must nevertheless be treated in accordance with the acknowledged rules of civilization." Without doubt the Count's American-educated wife would sympathize with this merciful manifesto, and possibly had some influence in emphasizing this Christian measure.



I HAVE just spent a few days in Hiroshima, and am impressed with the unparalleled opportunity for special Christian work now offered in that city. Probably forty thousand soldiers, coolies, nurses, officials, and visitors are quartered upon the city and its surrounding villages. They are going to China to die for their country, and they are in a thoughtful mood, ready to listen to religious teaching winsomely presented. While the discipline of the place is very strict, there is much leisure for attending meetings or calling for private conversation. Forty or fifty such inquirers often call on the evangelists in a single day. Then there are eighteen hundred sick or wounded soldiers, more than half of whom are convalescent enough to be glad of calls, Bibles, tracts, and newspapers, of course under proper restrictions. There is almost no end of work that might be done for the strangers in their midst; moreover, it is an open secret that more than one high official is watching the course of events very keenly to see whether Buddhists or Christians utilize more promptly and wisely this unique opportunity for practically applying the noblest religious precepts. In other words, they are waiting to see which of the two religions better meets the practical test now imposed upon both alike.—*Rev. James H. Pettee, in The Japan Evangelist.*



— To give light to them that sit in darkness Luke 1:77 —

AFRICA.

HOME SCHOOL FOR KRAAL GIRLS.

BY MISS LILLA L. IRELAND.

THIS "home school" for kraal girls is indeed a most necessary part of mission work. Our hearts have many times been moved by the struggles of poor persecuted girls longing for light beyond their reach. Many have run away from their homes to us, only to be turned back with the words, "We have no room for you; we are sorry, but we hope to have a place provided for you soon." We are much relieved now that arrangements are nearly completed for beginning. In a month or two, if all goes well, the "home school" will be an established fact. There have always been eight or ten who have found shelter. Although the number has kept about the same, the faces have not been the same, for they have been passed on as fast as possible to the boarding school, and even faster than the teachers at these boarding schools could well take them. Now, in the old home where I was born there are three good-sized rooms which have been used as parlor, spare bedroom, and study, but which are now to be fitted up for school and dwelling rooms for runaway girls. Mr. and Mrs. Ransom, who have been occupying these rooms, are now busy fitting up an old house which has recently been vacated.

A short time ago I went with Mrs. Dorward to visit Amanzimtote; this is the name of the river that runs near my old home, and means sweet water. I found on reaching home that only one of the faces of the girls present was familiar to me. The rest had all come since I left, six months before; and

yet they were very bright in answering the questions put to them at family prayers. Mr. Ransom always lets them have an opportunity of telling what was read the night before at evening worship; the same thing is true in the morning,—the New Testament being used in the evening, and the Old in the morning. Their faces become so animated as they are telling the story that it is a pleasure to watch them.

Each has a peculiarly interesting experience in the efforts to escape from their hard, selfish relatives. I wish I could tell you about each one that it



PREMISES AT AMANZIMTOTE.

Girls' School on the left. Theological and Boys' School on the right.

has been my privilege to know, but that would take too much space. I must give you one or two cases, however. One came while I was there about three weeks ago. She had been sent home once before, but she was so troubled at home by a most repulsive looking woman, who is her mother, that she thought she would see what perseverance would do, I suppose; for although we sent her away again that day, telling her to come again after about two months, she appeared again a few days later, and as it was so late in the afternoon, and Mr. Ransom thought she would not be able to get



HOME SCHOOL FOR KRAAL GIRLS IN AMANZIMTOTE.

home before dark, he told her to come in for the night. Before we were dressed the next morning the mother came in a great rage. She stormed about all day; at last, at dusk, Mr. Ransom drove her off, while she threatened to come back after we were asleep.

A day or two after the brother came,—a fine-looking fellow : he was very pleasant, and said he had only one thing to say, and that was that he thought it very strange that the girl should steal away from home while he was away, although he had given her permission to attend the day school. The girl had told us that this brother was willing for her to become a “believer”; so Mr. Ransom answered the man by saying, “Ah, yes; you are willing, but the girl is troubled by the others at home, and cannot live a Christian life.” He happened to have a pea in his pocket, so he used it as an illustration. He put this pea in the ground and said, “What would you think of a man if he should plant seed, and then in the afternoon he should dig it up and put it in his pocket, and then the next morning plant it again?” The man saw the point at once, and made his adieus very peacefully. The girl has a bright, intelligent face, and I shall follow her career with a great deal of interest.

There is also a little girl there now whose story has greatly interested me. She is a merry, conscientious little girl, though somewhat given to teasing her companions. It seems that she and another little girl, whose homes are about ten miles away, presented themselves at the door one day and said they had come to learn how to escape the death which is to be feared. Before very long the friends were after them. The children were told that they would not be forced to go, that they would be protected if they stood firm in their purpose. Then the friends were allowed, as usual, to talk with the runaways. They coaxed and they threatened, they pleaded and they scolded, all to no purpose. At last they tried to use force, but were told that it was beyond their power to do that; but the children were so frightened that they stepped back from the veranda into the house, and fairly flew out of an open window. Then followed a grand chase; one of the poor little things was overtaken and dragged home. Her screams were heart-rending. The other escaped, and hid herself so effectually that her friends were obliged to go home without her. They would not give her up so easily as that, however. Several detachments came, sometimes staying all night, storming about. At one time it would be a party of girls, pretending to want to see all the girls, but the one they wished especially to see took pains to remain indoors. One day she was out sweeping the yard with two or three other girls when her father appeared from an unexpected direction. The child dropped her broom and ran; he was so near her when she started that he

soon overtook her. The other girls rushed into the house and gave the alarm; whereupon Mr. Ransom had his horse saddled and called two or three Christian men to follow the father and the helpless child. They rescued her after great difficulty.

FOR CHILDREN'S MEETINGS.—THE APOSTLE OF JAPAN,
REV. JOSEPH HARDY NEESIMA.

BY MRS. JAMES L. HILL.

THERE seems to be a man behind every gun in the present Japan invasion of China; Japanese bravery is apparent. Let the leader of the meeting tell the children a few items about the war that has been undertaken by this "Land of the Morning."

Here in our house always sits the suggestive basket which Joseph Neesima carried when he fled his native land. Unable to get it into his trunk on leaving Andover, it was sold to Mr Hill, who sat next to him at table, and who is steadily filling the basket with items about Neesima, with the purpose of giving it to some library or institution. We are embarrassed in planning for our study upon this topic by our riches in the matter of material. Let the leader tell the children about Mr. Neesima's escape in the night from the Land of the Rising Sun ("Life and Letters of Joseph Hardy Neesima," by Arthur Sherburne Hardy, pp. 36, 37); about his being a double swordman, and selling one of his swords to buy a Testament (p. 40); about his taking ship without wages in one of Mr. Alpheus Hardy's vessels (p. 9); about his kind treatment by the captain (p. 9); about his dolorous condition when the captain, having given him some money, left him for ten days in Boston with those "who kept the ship." (See "The story of Neesima," by Phebe Fuller McKen, published by D. Lothrop Co., pp. 45, 46); about his learning to pray from reading "Robinson Crusoe," which he bought on Washington Street, with money the captain gave him (p. 47, Miss McKen's book); about the quaint, and fascinating, and pathetic record of his life which he, at about this point of time, wrote for the Hardys (Mr. Hardy's book, pp. 3-10); about his gratitude to Mr. and Mrs. Hardy, expressed many times in his letters; about his education at Amherst and Andover (pp. 48, 68, 70, 99, etc.); about his meeting the Japanese embassy (p. 115); about his unexpected and electrifying plea, at the meeting of the American Board at Rutland, Vt., for a college to be started by him in Japan (p. 172); about the Doshisha, which means The One Endeavor, which now includes preparatory, collegiate, and theological departments, together with a Training School for Nurses, and a Girls' School. Tell the children too, about Japan, The Sun-

rise Kingdom, and Fujiyama, the sacred mountain, snow-capped through most of the year, visited by pilgrims, in midsummer, to pray. It is this conical mountain that figures upon their porcelain and lacquer ware. Let the leader take in a cheap Japanese fan, or panel, or piece of embroidery with this mountain portrayed upon it. Describe a Japanese carriage (a jinrikisha), also how the babies are carried. In Dr. Clark's book, "Our Journey Around the World," it is said that a baby upon its elder brother's back will have a doll upon its back, bearing a doll upon its back, four deep. Fashion Notes: Let some girl describe a lady's dress, and some boy a man's dress. Describe the flag of the Land of the Rising Sun, which is a large, red sun on a white background. Tell the children about the beautiful large, white, Mrs. Alpheus Hardy chrysanthemum, known now in the market as such, developed from a present sent by Neesima to Mrs. Hardy; about the characteristic politeness of the Japanese. Mrs. Hardy never once had to say to Joseph Neesima, though he had not been trained in American ways, "I would not do that." It would be pleasant to have a little girl in improvised Japanese costume recite the poem, "Imitation Japanese," to be found in the February, '95, *Day Spring*. Ask the children if they ever saw a Japanese laugh.

Our Work at Home.

THE SURE WORD OF PROPHECY.

(2 Peter i. 19.)

BY MRS. C. H. DANIELS.

[Given at the meeting of the Board in Montclair.]

THE Old Testament Scriptures are aglow with Divine prophecies. Scattered here and there in the early books, as we turn the leaves, we find them grouped in the Messianic psalms, and massed in the books of the Prophets, where they reach a thrilling climax of clearness and grandeur.

The place was dark as midnight where the taper light began to shine over the wreck of the first sin: "It shall bruise thy head, and thou shalt bruise his heel." Thence, onward, the "sure word of prophecy" shone along the dim way even until the day dawned in Christ, "the day-star" arose.

To Abraham's faith it was given to receive the second prophetic word, "In thy seed shall all families of the earth be blessed." The same was confirmed unto Isaac and Jacob. With what easy majesty the Lord speaks this far-reaching promise! The simple words held in their depths elements which later revelation resolved and expanded, "thy seed"—"all families"

—“shall be blessed.” Jacob, in the glorified vision of his death bed, beheld a personage emerge into view: “The sceptre shall not depart from Judah until Shiloh come.” Moses is reminded, “I have remembered my covenant.” To David and other psalmists a clearer vision was vouchsafed than to any preceding them, and thus they were able to fill in the outline of the Messiah, and to describe his glorious kingdom. Between Solomon and Hezekiah, a period of two hundred years, no new message is given. Then the light flares out into its brightest radiance.

Let one sit down with the Word of God and read swiftly through these prophetic chapters alone, to feel the sweep of their power. Awful judgments, solemn warnings, tender pleadings, loving promises, mingle in the “burden” which lies upon the prophet’s heart, and bursts forth in glowing imagery and vivid illustration. Figures press and trample upon one another in the onrush of inspiration. They are drawn from the heavens above and from the earth beneath, from every circumstance and condition of life, even the tenderest of human relations, in order to arouse, quicken, or melt the human heart. And ever and anon among the majestic truths stands the simple word of authority, “Thus saith the Lord,” or “The word of the Lord came.”

Prophecy fulfilled has been one of the strong bulwarks of defense for the Christian religion. The events of history, unfolding, have proven true God’s words, and brought supreme honor to his holy name. Doubtless one reason for prediction was that it serve to strengthen the Church in after ages. This thought is brought out by Christ concerning a prophecy of his own: “And now I have told you before it come to pass, that when it come to pass ye might believe.”

Let Christian faith sit once again to read, and put beside these sacred prophecies the history of past ages as told in the Bible itself, in uninspired records, in the monuments which add their silent, weighty testimony. She delights to fit the prophecy and its counterpart concerning the Kingdoms of Judah and Israel, and the great nations and cities of antiquity. She takes peculiar pleasure in turning back the leaves from the gospel of the New Testament to Isaiah, the gospel of the Old, and there beholding Messiah’s image. The Messiah is the central figure of prophecy as of history, and in both, the lines and the coloring of his portrayal are the same.

We are now living under a wide arch of unfulfilled prophecies concerning Christ’s kingdom. First the King; and he has come. Then the kingdom; and is it coming? Has the Church records to produce which will plainly show that “Gentiles are coming to the light and kings to the brightness of his rising?” Can she point her finger to events and exclaim, “Thus and

thus is fulfilled that which was spoken by the prophets?" Let modern missions be the answer. Passing over the marvelous success of the early Church and the scattered efforts of intervening ages, we can find in this century alone full evidence that the Word of God is true which saith, "All they gather themselves together; they came to thee."

Prophecy and missions have a distinct relation to each other. The one challenges faith; the other is faith's reply. The one says, "It shall be;" the other answers, "I will make it so."

At the opening of this nineteenth century the Church of Christ was asleep to the unevangelized world. One shrinks from the thought of such unbroken apathy while China's millions, within prison walls, were starving upon the husks of three false religions; while Japan's ports were sealed to all the world, and she, under a polite exterior, was decaying from practices of sin; while India's dense masses of humanity were "groaning and travailing in pain"; while fierce cannibalism raged in the Islands of the Sea; while Africa dragged the depths of degradation within a blackness impenetrable even to the explorer; while Moslem rulers ground under an iron heel the minds and consciences of their people; and in papal lands the priests refused the Bible to their followers, and pressed them down into the depths of ignorance. Through what a dense forest must the pioneers hew their way! Nevertheless they started, at God's thrilling touch, crying, "Here am I; send me," though the saints of the Church tried to hold them back. William Carey and Alexander Duff sailed for India, Robert Morrison for China, Judson to Burmah, Gardner to South America, Livingstone to Africa, John Williams to the South Seas. Others followed, and holy women joined their ranks. The labors of these early missionaries were arduous almost beyond belief. Their reduction of languages and translation of Scripture alone were work enough for a lifetime. But beyond this, their physical, mental, and spiritual toil would quickly have exhausted men and women not specially called and Divinely endued.

God worked meanwhile to break down barriers, to open ports, to advance the arts of civilization, to quicken invention, to remove prejudice in the Church, and to prepare heathen soil for gospel truth. You know so well the story of the century in its marvelous material development, in the rise and progress of organized missionary effort and the advance of woman's work, that it need not be repeated here. Mr. Gladstone has said that the world progressed more rapidly in the first fifty years of this century than in all previous history, more rapidly still in the next twenty-five years, with even greater speed in the next ten. And what means this accelerated motion of our world? What is the moving power? Where is the goal? You re-

member the promise, "I, the Lord, will hasten it in his time." History has been fulfilling prophecy, and we are moving on toward the glorious end, when the "kingdoms of this world shall become the kingdoms of our Lord and his Christ." To-day we "lift up our eyes round about and see": Japan revolutionized into a modern nation, alert for the best in government, laws, science, education,—giving the flower of her youth to Christ; India, trembling through all her foundations, shaking off old faiths, whole villages crying out for Christian teachers. In Moslem lands, though tyranny's heel is still felt, a pure leaven is working among the people, and many noble ones suffer persecution for Christ's sake. In papal countries the Bible is read, and carries on its own quiet work in hearts and lives. Africa lies open to the world. Forty-two missionary societies labor along her borders and press into the shadowy interior. The Scriptures can be read in sixty-six of her four hundred and thirty-eight languages. She has already added to the list of Christian martyrs, and can number at least one hundred and one thousand on the roll of her redeemed. In hoary China, after long, hard, patient toil, there are established one hundred missionary societies, a church with fifty thousand communicants, and an influential medical work. The Isles, which waited so long for the "law," have now received it fully and rejoicingly into fifteen out of their thirty-eight groups. Three hundred and five distinct islands can be counted in which literally almost every family worships God. The Samoan Islands have given six thousand dollars annually for twenty years to the London Missionary Society.

These scantiest fragments from the Church's abundant records may suffice to carry your thoughts swiftly over the missionary world of to-day, and then, by natural connection, back to the ancient music of the prophets.

On the day of Pentecost Peter exclaimed, "This is that which was spoken by the prophet!" There have been in our own day Pentecostal scenes when men with glad, reverent hearts could utter the same cry. See the girls in Fidelia Fiske's Persian Mt. Holyoke coming in a flock to Christ, and ninety-three women testifying in one meeting that they are the fruits of her labors. Titus Coan, in the Sandwich Islands, baptized with his own hands fifteen thousand people, and in one day one thousand seven hundred and five. Within a year after Williams landed at Raratonga, the Hervey group of islands, numbering seven thousand people, had thrown away their idols, and were worshipping God in the building which their own hands had made, six hundred feet long. In Burma and the land of the Telegus patient laborers have had a glorious reward in beholding the Spirit's fire leap from heart to heart, from life to life. Mission fields in China and Turkey have received within a short time rich showers of blessing.

Is there not in this promise of the Holy Spirit a "sure word of prophecy" scarcely yet grasped by the Church of the present day? When we take hold mightily upon God, wrestling in prevailing prayer, may not the windows of heaven be opened everywhere as wide as on Pentecost?

The glorious achievements of this century, sounding their answer to the prophecies of long ago, must not close our eyes to the vast stretches of desolation beyond. There is no ease yet for Zion.

After all, we have but just stepped under the arch. The other end is in the distance. By faith alone we descry it established in the foundations of that new earth which is to be. "We who are the Lord's remembrancers must not keep silent; we must give him no rest until he establish and make Jerusalem the praise of the whole earth."

NEWTON, November, 1894.

ANNUAL MEETING.

BY MISS ALICE M. KYLE.

THE snowflakes entered upon an "organized effort"—to borrow Lady Somerset's quaint and pretty conceit—to defeat the carefully planned programme of the annual meeting, January 16th. But the "organized women" were not to be so vanquished, and even at the beginning of the morning session the audience filling Berkeley Temple gave goodly promise of the great number which later in the day tested the seating capacity of the large auditorium. There were enrolled as delegates twenty-eight from W. B. M., and eighty-six from nineteen branches. It is interesting to note that either at the meeting at Montclair in November, or at this meeting in Boston, every branch has been represented.

As our honored President was still detained by illness, Mrs. C. H. Daniels presided with great acceptance, and the Scripture selections of the morning—Isaiah i. 1-8, Jer. i. 6-9, Rev. xxii. 17—struck the keynote of the day. Mrs. Daniels called attention to the fact that there are signs of unusual activity among the auxiliaries; a reaching out for new members, and a corresponding need for persuasiveness of speech—"anointed lips." The opening prayer, offered by Miss E. S. Gilman, president of the Eastern Connecticut Branch, sought for all this "grace of speech."

The report of the Home Secretary emphasized the gratifying growth of the Junior Work, the increasing interest in thank-offering meetings, and the faithful effort to promote systematic giving throughout our constituency. The report of the Treasurer must be considered in the light of the great financial pressure of the past year.

Received in contributions	\$101,898.52
Received in legacies	24,550.60
	<hr/>
Total receipts	\$126,449.12

showing a total decrease of \$8,328.80, yet sufficient, with careful planning, to provide for the important work of 1895.

A carefully prepared report of the Turkish and Marathi Missions, written by Mrs. E. E. Strong, Corresponding Secretary, was read by Miss E. H. Stanwood, after which Miss Ellen Blakeley, of Marash, Central Turkey, gave a vivid picture of the Christian community there. What an unfolding of growth and development! Three churches, with nine hundred and thirty members, twelve primary and intermediate schools, the kindergarten and the college, comprising in all over a thousand pupils. Miss Blakeley described the transforming of faces and homes under the purifying influences of "the glorious gospel of the blessed God." Dear Miss Proctor is often quoted by the women who were once pupils under her care, "for she stamped herself upon their hearts."

Miss Lucy M. Fay, one of the Corresponding Secretaries, followed, with a graphic portrayal of the work of the past year in Africa, Micronesia, and Ceylon. One flashlight upon Inanda Seminary epitomizes the spirit of the gospel among these "people who sit in darkness." "From our seminary in Inanda the light streams out even to Gazaland, where a former pupil is doing evangelistic work."

Miss Bessie B. Noyes, of Madura, presented the imperative needs of the Girls' Normal School so earnestly that none who heard her appeal can fail to urge upon our young people the privilege of having a share in providing the new building so much desired. Happy the inspiration that suggested the naming of this new home for the Girls' School "Capron Hall," for many will delight to do honor to this beloved missionary name, as was evidenced by the voluntary offering at this meeting of \$220. Miss Noyes spoke of the hope of winning India through these Christian girl graduates "who are the fruits of our labor. For the women of India stand right across the pathway of the progress of Christianity in Hindustan."

This tender pleading for India's women was fittingly followed by the devotional hour, led by Mrs. J. H. W. Stuckenberg, formerly of Berlin. The privilege of ministering unto our Lord in the person of his suffering little ones, was the uplifting thought of petition and praise.

After a pleasant social hour at noon, the audience reassembled for the afternoon session.

Necessary changes were made in the constitution, by which the annual meeting shall hereafter be held in November, and a semiannual meeting in

May. Also a change in Article VI., by which membership in an auxiliary shall constitute membership in the Board. An invitation was extended to the Board, through Miss Gilman, chairman of the nominating committee, to meet in Boston in November, 1895, and this invitation was accepted. The same Board of officers was re-elected, with the addition of Mrs. J. L. Barton, Vice President, and Miss Sarah Freeman, of Somerville, Director.

The survey of the foreign field was completed by the delightful pen pictures of the remaining Corresponding Secretaries, Mrs. J. O. Means—read by Miss Kate G. Lamson—and Mrs. Joseph Cook. A careful reading of these reports as printed cannot fail to reveal anew the “romance of missions.”

Mrs. Mary E. Logan, of Ruk, Micronesia, stirred our hearts with her account of the beginnings of the work on that lonely island of the South Pacific. It grew before us as we followed the heroic missionaries in their unwearying effort to give to these girls something of the happiness and freedom of girlhood of which they know absolutely nothing.

Mrs. J. H. De Forest brought a different word from the Sunrise Kingdom. “Advance” is the watchword of the day in Japan, and leading Japanese prophesy that before long Japan will stand in the front rank of civilized nations. They are a generous people, but just now their resources are severely taxed for the carrying on of the war, and native Christians are specially sensitive as regards their patriotism.

We were honored during the afternoon by the presence of Lady Henry Somerset, who responded to the graceful welcome given by Mrs. Joseph Cook on behalf of the Board, with a strong plea for the “solidarity of organized womanhood.” “It is the most hopeful sign of this most hopeful age that the thought of every man and woman who thinks at all, is set toward the betterment of human beings. We women are the great Home Guard, to whom the world at large is turning wistful eyes for help, and blessing, and uplift.”

With words like these,—a clarion call to nobler service,—with a prayer of consecration voiced by Mrs. Capron, closed this last January meeting of the Woman’s Board.

OUR BOOK TABLE.

Chinese Characteristics. By Arthur H. Smith. For twenty-two years a missionary of the American Board in China. Second edition. Revised, with illustrations. Fleming H. Revell Co. Pp. 342. Price, \$2.00.

This exceedingly valuable and interesting volume is a contribution to ethnological rather than to distinctively missionary literature. When we consider the ease with which globe tourists toss off their conclusions as to men and

manners of all countries which have fallen under their brief glance, we are impressed with the modesty of this author in disclaiming any adequate ability to write on the complex Chinese character, although he has traveled extensively throughout the empire, and has had twenty-two years of personal observation in two of the provinces. Some of the titles of the twenty-seven chapters will give an idea of Arthur Smith's felicitous phrasing: "The Talent for Misunderstanding," "Flexible Inflexibility," "Intellectual Turbidity," "The Absence of Nerves," "Contempt for Foreigners," "Indifference to Comfort and Convenience," etc. These papers were originally prepared for the *North China Daily News*, of Shanghai, and then published in that city in 1890. After being widely circulated throughout China and the East, the edition was exhausted more than two years ago.

It will be no surprise to the reader that the circulation has been wide and the first edition speedily exhausted, for the book is fascinating in its literary style, and most remunerative in its subject matter. The mental and spiritual traits of this conservative branch of the multitudinous Asiatic family are laid bare with the skill of an expert dissector. Illustrations, as well as a glossary of technical terms, and an index, enrich the volume. Several of the illustrations are reproductions from photographs taken by Miss Jane G. Evans, our missionary at Tung-cho. This book has been favorably reviewed by the secular press, and will take a deservedly high rank among the contributions of our missionaries to literature relating to the Orient.

The Student Missionary Enterprise. Addresses and Discussions of the Second International Convention of the Student Volunteer Movement for Foreign Missions, held at Detroit, Mich., Feb. 28 to March 4, 1894. Edited by Max Wood Moorhead. Fleming H. Revell Company. Pp. 362. Price, \$1.50.

One of the questions in the delegates' meeting at Montclair was, "How shall we interest the men of the churches in foreign missions?" and the best answer to this serious and searching inquiry is found in this report of the Student Volunteer Convention at Detroit. The wider establishment of missionary lectureships in theological seminaries, such as have been already given by Dr. Dennis, Dr. A. J. Gordon, and Dr. George Smith of Edinburgh, would help solve the problem, for it is a surprise to many of us that young ministers, fresh from their theological studies, are so poorly informed as to the progress of God's kingdom in nonchristian lands. Given a minister full of zeal and knowledge in regard to foreign missions, and he will devise some means to interest and inform the men of his congregation on this subject. This book should be in every minister's library. It is a compilation of papers and addresses from prominent specialists of all evangelical denominations.

The gathering was one of the most remarkable in this day of great religious conventions. One thousand and eighty-two student delegates from 294 institutions of learning in the United States and Canada were in attendance. Among those who registered were 54 official representatives of the foreign missionary boards and societies, 63 foreign missionaries from all portions of the globe, besides delegates from Young Men's and Young Women's Christian Associations, college professors, ministers, and evangelists. One of the questions discussed was, "How can the Women's Boards of the various denominations utilize the Student Volunteer Movement, and promote a closer relation between themselves and the young women among the volunteers?"

The World's Conquest is the running title of this volume, and the strategic points presented by eminent specialists are of such practical weight and value, that whoever borrows this book from the library for consultation will not be satisfied until she owns it for constant reference.

Among the Maoris; or, Daybreak in New Zealand. A record of the labors of Samuel Marsden, Bishop Selwyn and others, by Jesse Page. Fleming H. Revell Company. Pp. 160. Price, 75 cts.

This little book contains the story of a vanishing race, and tells us of the labors, among these aborigines of New Zealand, of two fearless and faithful men of God. Samuel Marsden was largely instrumental in the establishment of Christianity in New Zealand.

His biographer says of him that "he had the ungentle faculty of calling a spade a spade, and denounced, as all the prophets do in every age, the wickedness of worldliness." His pioneer work in New Zealand began a century ago.

The Missionary Daily Text Book. Fleming H. Revell Company. Price, 75 cts. A collection of noteworthy dates in the history of missions, and suggestive quotations. G. H. C.

CORRECTION.—In the review of Rev. Dr. A. C. Thompson's "Protestant Missions," the phrase "for forty years chairman," etc., should have read "for more than forty years a member of the Prudential Committee."

TOPICS FOR AUXILIARY MEETINGS.

March.—Young People's Societies of Christian Endeavor in Mission Fields; see LIFE AND LIGHT for February.

April.—The Apostle of Japan, Rev. Joseph Hardy Neesima.

May.—Earliest and Latest Workers in China, Dr. Robert Morrison and others.

June.—Medical Work in Mission Fields.

July.—Pioneers and Veteran Workers in Micronesia, Mr. and Mrs. Gulick, Mr. and Mrs. Snow, Mr. and Mrs. Logan.

August.—Missionary Societies in Foreign Lands.

September.—Contrasts in Africa, as Shown in the Lives of Robert and Mary Moffat and Rev. Josiah Tyler.

October.—Latter Day Reformers. The work of Mrs. Clara Gray Schauf-
fler, Mrs. Alice Gordon Gulick, and Mrs. Gertrude C. Eaton.

TOPIC FOR APRIL.

The Apostle of Japan, Rev. Joseph Hardy Neesima.

For this meeting we suggest three papers: (1) A personal sketch of Mr. Neesima. There are two lives of Mr. Neesima, both of which should find a place in all Sabbath-school libraries, "The Life and Letters of Rev. Joseph Hardy Neesima," by Prof. A. S. Hardy; and "A Sketch of the Life of Rev. Joseph Hardy Neesima," by Rev. J. D. Davis of Japan. When these cannot be secured good material will be found in the *Missionary Herald* for March, 1890 (sketch of his life), March, 1875 (his arrival in Japan after his stay in this country), May and June, 1876 (marriage), April, 1890 (his death and burial). A brief sketch of Mr. Neesima will be found in the monthly leaflet for April. (2) Mr. Neesima's Work. This remarkable man was so identified with all the American Board Mission in Japan, that a sketch of the mission would not be inappropriate. For material see "Ten and Twenty Years' Review of the Japan Mission," in the *Missionary Herald* for November, 1879, and November, 1889. Perhaps a sketch of the Doshisha University, Mr. Neesima's special life work, would also be interesting. See *Missionary Herald* for October, 1875, March, 1876, March and November, 1889. (3) The present conditions in Japan. Interesting articles may be found in *Scribner's Magazine* for January, 1895, "Mental Characteristics of the Japanese," by George Trumbull; in the *Chautauquan* for January, 1895, "The Triumph of Japan," by Sir Edwin Arnold, to be obtained from Meadville, Penn.; in *Missionary Review* for January and February, 1895, "The World's Outlook," by George William Knox, and "The China-Japanese War," by Rev. David S. Spencer, of Japan.

WOMAN'S BOARD OF MISSIONS.

Receipts from December 18 to December 31, 1894.

MISS ELLEN CARRUTH, Treasurer.

NEW HAMPSHIRE.	
Atkinson.—Miss A. L. Page,	11 50
Total,	11 50

VERMONT.
Fermont Branch.—Mrs. T. M. Howard,
Treas. Alburgh, 2; Charlotte, 3; Chelsea, 5; Cornwall, Thank Off., 14.45; Enosburg, 2; Middlebury, 117; St. Johnsbury, North Ch., 22; Swanton, Mrs. Eliza Stone

and Miss Harriet M. Stone, 3; Waterbury, prev. contri. const. L. M. Mrs. L. H. Haines (of wh. 5.60 Thank Off.), 17.55, 186 00

MASSACHUSETTS.
Andover and Woburn Branch.—Mrs. C. E. Swett, Treas. Lowell, Highland Ch., Aux., 35; Stoneham, const. L. M's Mrs. Grace Richardson, Mrs. Lucy I. John-

Total, 186 00

son, Mrs. Jeanie C. Jennison, 75; Woburn, Aux., 3; Lexington, Aux., 30.50; Melrose, Cong. Ch., Aux., 94.39; Andover, Union Aux., 297.55; Winchester, Aux., 10, First Ch., 20; Everett, Mystic Side Cong. Ch., Aux., 10; Medford, McCallom Miss. Soc., 91; Lowell, Kirk St. Ch., Aux., 10; Medford, Aux., 2; Mystic, Cong., Jun. C. E., 13,	
<i>Berkshire Branch.</i> —Mrs. C. E. West, Treas. Dalton, Y. L. Aux., 17.50, Penny Gatherers M. C., 26.06; Great Barrington, Aux., 71; Hinsdale, Aux., 57.20; Pittsfield, First Ch., Weekly Off., 10; Stockbridge, Aux., 10; Williamstown, L. H. N., 80,	691 44
<i>Essex North Branch.</i> —Mrs. Wallace Kimball, Treas. Newburyport, Aux., 6; Belleville, 125; Bradford, Aux., 3.25,	271 76
<i>Essex South Branch.</i> —Miss Sarah W. Clark, Treas. Salem, Kookoo M. C.,	134 25
<i>Fall River.</i> —Mite Gatherers, Central Mission School,	9 25
<i>Longmeadow.</i> —Miss E. Wheelock,	4 00
<i>Montague.</i> —First Cong. Ch.,	2 00
<i>Norfolk and Pilgrim Branch.</i> —Mrs. S. B. Tirrell, Treas. Randolph, Memorial M. B., 10; Quincy, Aux., 26.40, Thank Off., 5; Abington, Aux., 19, Thank Off., 16.16; Randolph, Thank Off., 14; South Weymouth, Old South Ch., 9, Thank Off., 23.65; Plymouth, Mary Allerton Y. L. Circle, 22.50, Pilgrim Stepping Stones M. C., 45; North Carver, Ladies of Cong. Ch., 8; Plympton, Aux., First Cong. Ch., 18.14; Hanover, Aux., 4; Hingham, Aux., 23.59; Brockton, Aux., 60; South Weymouth, Aux., Union Ch., 80, Thank Off., 44.63; Whitman, Aux., 10; Holbrook, a Thank Off., Mrs. Frank G. Morse, 5; Kingston, Aux., 11.75,	455 82
<i>Pepperell.</i> —A Friend,	1 00
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. Longmeadow, Aux., 37.30, Y. P. S. C. E., 5.06, Holyoke, Second Ch., 111 Try Band, 12.32; Springfield, Memorial Ch., 25, South Ch., Jun. Aux., 1,	80 68
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. A Friend, 500; Allston, Wide Awakes, 5, Aux., 155.33; Auburndale, Aux., 17.68, Miss F. R. Ladd, 10, Y. L. Miss. Soc., 20; Boston, a Mite Box, 1.98 A Friend, 1, A Friend, 5, Berkeley Temple, Aux., Mrs. B. F. Dewing, to const. L. M. Miss Jennie L. Whitney, 25, Central Ch., Aux., 610.25, Adabazar M. C., 3.48, S. S., 7.52, Jun. Aux., 11.03, Old South Ch., Aux., 40, Shawmut Ch., Aux., 41.50; Brookline, Harvard Ch., Aux., 64; Cambridge, Shepard Memorial Ch., Aux., 32.96; Cambridgeport, Prospect St. Ch., Aux., 53; Chelsea, First Ch., Aux., 334, Central Cong. Ch., Aux., 13.56; Dorchester, Second Ch., Aux., 111.04, Y. L. Aux., 101.23, Village Ch., Jun. Aux., 10, Central Cong. Ch., Heart and Hand Soc., 8, Harvard Ch., Aux., 12; Franklin, Mary Warfield Miss. Soc., 25; Jamaica Plain, a Friend, 7; Needham, Cradle Roll, 8.26, Thank Off., 48 cts., Willing Workers and Y. L. M. C., 36.26; Newton, Eliot Ch., Y. L. M. S., 192; Newton Centre, Aux., 114.52 Newtonville, Central Cong. Ch., Aux., 25; Revere, Aux., 20; Roslindale, Aux., 10; South Boston, Phillips Ch., Aux., 21, Y. L. M. S., 15; Somerville, Broadway	
Cong. Ch., Aux., 20.49, Prospect Hill Ch., J. C. E., 9; West Roxbury, Aux., 6; West Somerville, Day St. Ch., Aux., 5,	2,709 57
Total,	4,360 77
LEGACY.	
<i>Boston.</i> —Interest on Estate Mary A. Blood, 180 00	
CONNECTICUT.	
<i>Goshen.</i> —A Friend,	49
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Berlin, Aux., 86.32; Bristol, Aux., 28; Glastonbury, Aux., 15; Hartford, Asylum Hill Ch., Aux., 2, Pearl St. Ch., Prim. S. S., 5; New Britain, First Ch., Aux., 168.68, South Ch., Aux., 82.50, King's Messengers M. C., 13.50; Newington, Y. P. S. C. E., 2.34; Rockville, Aux., 65, Little Helpers M. C., 6,	474 34
<i>New Haven Branch.</i> —Miss Julia Twinning, Treas. Adana, Aux., 6; Bridgeport, Aux., 129.34; Bridgewater, Aux., 14.50; Canaan, Aux., 10; Chester, Aux., 42.70; Cromwell, Aux., 79.10, Y. L. M. C., 8.85; Danbury, First Ch., Aux., prev. contri. Mrs. Roger Averill, const. self L. M., 8; Goshen, Aux., 29.09; Green's Farms, Aux., 11; Greenwich, Aux., 70; Haddam, Aux., 13.50; Higganum, Aux., 25; Kent, Aux., prev. contri. const. L. M.'s Mrs. John Hopson, Mrs. Russell Eaton, 35; Killingworth, Aux., 25.60; Litchfield, Y. L. M. C., 150; Meriden, First Ch., Aux. (of wh. 75 const. L. M.'s Mrs. William Stannis, Miss Susan Rice, Mrs. W. H. Squire), 190, Centre Ch., Aux., 10.50; Middletown, First Ch., Aux. (of wh. 25 from Mrs. James H. Bunce, const. L. M. Miss M. Louisa Hubbard), 91.89, M. H., 5, South Ch., Aux., 90; Milford, First Ch., Aux., 19; Morris, Aux., 33; Naugatuck, Aux., 25, M. B., 10; New Haven, Centre Ch., Aux., 107.41, Ch. of the Redeemer, Aux., 46.10, College St. Ch., Aux., 5; Davenport Ch., Aux., 52; Fair Haven, Second Ch., Quinpiac Circle, const. L. M. Mrs. Caroline S. Linsley, 25, Grand Ave. Ch., Aux. (of wh. 25 const. L. M. Mrs. Emma Johnston, 25 from Mrs. Sarah Morris const. L. M. Mrs. Sarah Porter), 164.50, United Ch., Aux. (of wh. 50 const. L. M.'s Mrs. T. T. Munger, Mrs. C. M. Macphie, 25 from Mrs. Pierce Welch const. L. M. Miss C. M. Galpin), 98.16; Northford, Aux., 40; Norwalk, Aux., 70; Orange, Aux., 10; Plymouth, Aux., 81; Salisbury, Aux., 63; Sherman, Aux., 31; Stamford, Aux., 67.18, T. H., 20.75; Stratford, Whatsoever Circle, 10.60; Torrington, Aux., 4; Torrington, Third Ch., Aux., 100; Warren, Aux., 13; Washington, Aux., 20.50; Watertown, Aux., 13.50, S. W., 5; West Cornwall, M. B. S., 23.70; Westport, Aux., 14; Westville, Aux., 5, M. C., 5,	2,227 47
Total,	2,702 21
LEGACY.	
<i>New Haven Branch.</i> —Legacy of Miss Elizabeth Davenport,	500 00
NEW JERSEY.	
<i>Vineland.</i> —Mrs. James H. Smith,	2 00
Total,	2 00
CANADA.	
Canada Woman's Board of Missions,	554 40
Total,	554 40

FOREIGN LANDS.	
<i>China, Tung-cho.</i> —Woman's Miss. Soc'y,	18 00
Total,	18 00

General Funds,	7,834 88
Variety Account,	94 28
Legacies,	680 00
Total,	\$8,609 16

Receipts from January 1 to January 18, 1895.

MAINE.	
<i>Maine Branch.</i> —Mrs. Woodbury S. Dana, Treas. Monson, Sunshine Band, 10; Deer Isle, Ladies' Union Miss. Soc., 8.75; Bath, Winter St. Ch. S. S., 15. Central Ch., Aux., 21; Bremen, Ladies' contri., 3, Union Cong. Ch. S. S., 4; So. Gardiner, Foreign Miss. Soc., 3.50; Bangor, Aux., 18.10; Calais, Aux., 32.50; West Woolwich, Y. P. S. C. E., 12.50; Portland, Y. L. M. B., 70, State St. Ch., Aux., 108.65, St. Lawrence St. Ch., Aux., 5.75, High St. Ch., S. S., Miss Loring's Class, 2.60, West Ch., Aux., by Y. P. S. C. E., 5.25; Hallowell, Thank Offering, E. C. Roberts, 5,	325 60
<i>Waterville.</i> —Cong. Ch.,	10 00
Total,	335 60

NEW HAMPSHIRE.	
<i>Lyme,</i>	94
<i>New Hampshire Branch.</i> —Miss A. E. McIntire, Treas. Derry, First Cong. Ch., Aux., 31.75; Hillsboro Bridge, Aux., 5; Jaffrey, Monadnock Bees, 5; Lebanon, West, Aux., 9.40; Manchester, First Cong. Ch., Aux. (of wh. 25 const. L. M. Mrs. Jennie S. Ordway), 61; Nashua, Aux., 24.15; New Boston, Aux., 12; Seabrook and Hampton Falls, Seaside M. C., 3; Somersworth, Aux., 10; Wilton, Second Cong. Ch., Aux., Thank Off., 4.75; Candia, Aux., 20; Concord, Aux., Thank Off., 5; Wheeler Circle, 30; Keene, Second Ch., Aux., const. L. M. Miss Marietta N. Taft, 25, First Ch., Aux., Thank Off., 30; Chester, a Friend, 5; Somersworth, First Cong. Ch., Aux., 8.94. Less expenses, 62.50,	227 49
Total,	228 43

VERMONT.	
<i>Brandon.</i> —Mrs. E. S. Young,	6 00
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bellows Falls, Aux., prev. contri. const. L. M. Mrs. S. A. Titus, Jun. C. E., 5; Bridport, Aux., 5; Dorset, Aux., 36.65; New Haven, Aux. (of wh. 25 const. L. M. Mrs. L. P. Hathorne), 33; Northfield, Aux., const. L. M.'s Mrs. Chauncy Denny, Mrs. Dana Field, Mrs. Julius Houghton, Miss Sarah Ladd, 100; Peru, Aux., 7; St. Johnsbury, North Ch., Aux., 15; Stowe, Infant Ch. in S. S., 4.59; Waterford, Lower, Mrs. L. M. B., 1; Post Mills, a Friend, 5, Extra-Cont-a-Day, Thank Off., 4,	217 24
Total,	223 24

MASSACHUSETTS.	
<i>Andover and Woburn Branch.</i> —Mrs. C. E. Swett, Treas. Everett, Mystic Side Cong. Ch., Ladies' Aid Soc., 10; Malden, Aux., 30; Reading, Jun. C. E. S., 8.37	48 37
<i>Barnstable Co. Branch.</i> —Miss Amelia Snow, Treas. Wellfleet, Aux., 5; Orleans, a Friend, 3; Yarmouth, Aux., 9.75,	17 75
<i>Bedford.</i> —United Workers,	1 25
<i>Berkshire Branch.</i> —Mrs. C. E. West, Treas. Dalton, Senior Aux., 169.62; Housatonic,	

<i>Berkshire Workers,</i> 45; Monterey, Aux., 20; Pittsfield, First Ch., Aux., 5; North Adams, Aux., 116.85,	356 47
<i>Essex South Branch.</i> —Miss S. W. Clark, Treas. Lynn, Central Ch., Aux., 23.30, Thank Off., 32.53; Salem, South Ch., Y. L. Aux., 20; Swampscott, M. C., 5,	80 83
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Greenfield, Aux., 18.02; E. Charlemont, Riverside Jun. Aux., 2.50,	20 52
<i>Hampshire Co. Branch.</i> —Miss H. J. Kueeland, Treas. South Hadley, Ellis R. Smith, 10; Easthampton, Aux., 112, Emily M. C., 20; Granby, Aux., 7; West Hatfield, Miss Coney's S. S. Class, 9; Northampton, First Ch. Div., 32.50, Edwards Ch., Mrs. Elwell, 1; Williamsburgh, Aux., Mrs. James, 50,	241 50
<i>Mansfield.</i> —Ladies' Miss'y Soc'y,	10 00
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Marlboro, Aux.,	30 00
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Easton, Aux., Thank Off., 12.25; Braintree, Aux., 9; Wollaston, Aux., 35,	56 25
<i>North Brookfield.</i> —A Friend,	14 00
<i>North Middlesex Branch.</i> —Mrs. Elizabeth Hunt, Treas. Dunstable, Pansy Band, 13.50; Littleton, Orthodox Ch., United Workers, 8,	21 50
<i>Palmer.</i> —Mrs. C. L. Gardner, 1, Mrs. C. A. Puffer, 1,	2 00
<i>Sandwich.</i> —Y. P. S. C. E.,	10 00
<i>Sherborn.</i> —A Friend,	5 40
<i>Springfield Branch.</i> —Miss H. T. Buckingham, Treas. So. Hadley Falls, Aux., 20; Mitteneague, The Gleaners, 10; Springfield, First Ch., Aux., 120, Park Ch., Aux., 64.49, South Ch., Aux., 43.25, Jun. Aux., 10.75; Wilbraham, Aux., 6.21,	274 70
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Allston, Prim. Dept., S. S., 13.94; Aburndale, Miss Alice D. Adams, 30.04; Boston, Collection of Annual Meeting, 196.56, a Friend, 100, Miss C. M. Smith, 1, Union Ch., Y. L. Aux., const. L. M. Mrs. E. Z. Rogers, 25, Aux., 21.63, Central Ch., Aux., 3, Old South Ch., Aux., 312, Shawmut Ch., Aux., 13; Chelsea, Central Ch., Pilgrim Band, 9.14; Dedham, Aux., 6.50, B. C. M., 100; East Somerville, Mrs. Henry Howard, 5, Franklin St. Ch., Aux., 24.12; Newton, Eliot Ch., Cradle Roll, 9; Newtonville, Central Ch., Y. L. Aux., 21.12; Needham, Aux., 30; Norwood, Aux., 55.60; Roxbury, Eliot Ch., Eliot Star, 4.87, Mayflowers, 4.87, Thompson Circle, 26 cts., Ferguson Circle, 25 cts., Y. P. S. C. E., 11.50, Immanuel Ch., Aux. (of wh. 25, by Miss Antoinette Clapp, const. self L. M.), 66.67, S. S., Prim. Dept., 6, Walnut Ave., Aux., 100, M. C., 40; Somerville, Prospect Hill Ch., Aux., 17.50, South Boston, Phillips Ch., Aux., Miss Lucinda Smith, const. L. M. Miss Alice L. Robinson, 25; Walpole, Aux., 55; Waltham, Cong. Ch., Aux., 13.24, Carrier Pigeons, 25; Watertown, Phillips Ch., Aux., 52; Wellesley Hills, Aux., 107; West Newton, Aux., 25, 1,530 £1	

<i>Ware</i> .—Mrs. William Hyde,	50 00
<i>Worcester Co. Branch</i> .—Mrs. E. A. Sumner, Treas. Worcester, Salem St. Ch., 5, a Friend, 2.50, Mrs. D. M. Wheeler, 7.50; Brookfield, Aux., 12.50; Douglas, Jun. C. E. S., 1; Millbury, First Ch., Children, 1.07; Rockdale, Willing Workers, 30.04; Shrewsbury, Aux., const. L. M. Miss H. D. Cobb, 25; Upton, Junior Aux., 3.34; Ware, Aux., 25; Warren, Aux., 6.10; Winchendon, North Ch., S. S., 10; Webster, First Cong. Ch., Weekly Offering, 32.60; Worcester, Union Ch., Aux. (of wh. 83.25 Thank Off.), 173.19, Plymouth Ch., Aux., 20, Old South Ch., Aux., 49, Central Ch., King's Daughters, 7.50, Park Ch., Aux., 15, Piedmont Ch., Aux., 48.04,	465 38
Total,	3,236 73

LEGACY.

<i>Northampton, Mass.</i> —Estate of Mrs. Luther Bodman,	500 00
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RHODE ISLAND.

<i>Providence</i> .—Central Cong. Ch., S. S.,	75 00
<i>Rhode Island Branch</i> .—Miss A. T. White, Treas. Westerly, Aux., 4; Central Falls, Aux., 21 16; Barrington, Aux., 2; Providence, Pilgrim Ch., Aux., 59.44, Plymouth Ch., Jun. C. E., 5, North Ch., M. C., 5,	96 60
Total,	171 60

CONNECTICUT.

<i>Eastern Conn. Branch</i> .—Miss M. I. Lockwood, Treas. Jewett City, Aux., 8; Putnam, Second Ch., Aux., const. L. M's Mrs. Hattie J. Bowen, Mrs. Jane E. Warner, 50; Stonington, First Ch., Aux. (of wh. 25 const. L. M. Mrs. Eliza P. Noyes), 35; Griswold, Aux., 7.25; Pachang Acorns, 4.79; Lyme, Aux., 23; Danielsonville, Aux., 12.82; Pomfret, M. C., 32; Willimantic, Woman's Home Union, 10; Norwich, Second Ch., Aux., 99.24, Thistle-down Soc., 25, First Ch., Y. L. A., 10, Second Ch., Jun. End. Soc., 10.71, Broadway Ch., Aux., 34; New London, First Ch., Aux., 20.70, Juniors, 12.86,	395 37
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<i>Hartford Branch</i> .—Mrs. M. Bradford Scott, Treas. A Friend, 90; East Windsor, Aux., 5; Hartford, Asylum Hill Ch., Aux., 279.29; New Britain, First Ch., Aux., 18,	392 29
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<i>New Haven Branch</i> .—Miss Julia Twining, Treas. Cong. Ch., S. S., 50; Meriden, by the Pierson children and a few friends, 37.50, from Mabel and Ruth Mitchell, 1.09; Ansonia, Aux., 40.75; Bethel, Aux., 10; Bridgewater, Aux., 5; Brookfield Centre, Aux., 7; Darien, Aux., 19.65; Deep River, Aux., 3; East Hampton, Aux., 17.86; Greenwich, Aux., 3; Guilford, First Ch., a Friend, 1, Aux., to const. L. M's Mrs. Lydia H. Coan, Mrs. Orphana K. Leete, Mrs. Lucy Cook, Miss Harriet E. Seward, 100; Madison, Aux., 105, King's Daughters, 5; Middletown, First Ch., Aux. (of wh. 25, from a Friend, const. L. M. Miss Clara I. Singleton), 28; Milford, First Ch., Aux., 2.75, Plymouth Ch., Aux., 12; New Haven, Dwight Place Ch., Aux., 36, Grand Ave. Ch., Aux., 10, Yale College Ch., Aux., 161; New Milford, Aux., 10; Norfolk, Aux., 81; Northfield, Aux., 45; North Haven, Aux., 24; Norwalk, Aux., 1; Salisbury, Aux., 5;	
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Saybrook, Aux., 57.58; South Britain, Aux., 17.54; South Canaan, Aux., 11; Stamford, Aux., 20; Stratford, Aux., 37; West Haven, Aux., 2; Westport, Aux., 10; West Torrington, Aux., 11.80; Winsted, Aux., 56.52,	1,043 04
<i>Plainfield</i> .—First Cong. Ch., S. S.,	3 62
<i>Scitico</i> .—Sarah E. Stowe, Thank Off.,	2 70

Total, 1,837 02

NEW YORK.

<i>Baiting Hollow</i> .—Mrs. W. E. Newton,	10 00
<i>Honeoye</i> .—Y. P. S. C. E.,	15 00
<i>New York State Branch</i> .—Miss C. A. Holmes, Treas. Syracuse, Miss Abbie W. Deane, 5.40; Aquebogue, Aux., 10; Brooklyn, Tompkins Ave. Ch., Aux., 60, J. C. E. S., 12, Puritan Ch. (of wh. 25 const. L. M., E. Louise Goll), 40, M. B., 25, Lewis Ave., Earliest Workers M. B., 15.65, Lee Ave. Ch., Aux., 20; Buffalo, Plymouth Ch., Aux., 15, Niagara Sq. People's Ch., Aux., 25.30; Bangor, Aux., 5; Berkshire, Aux., 50.88; Canandaigua, Aux., 10; Churchville, Aux., 10; Jamestown, Aux., 19.55; Lysander, Aux., 25; Millville, Aux., 5; Northville, Aux., 10; Oxford, Aux., 20; Patchogue, Aux., 25; Rochester, South Ch., Aux., 10; Syracuse, Plymouth Ch., S. S., Prim. Dept., 15, Pilgrim Chapel, Ladies' Aid Soc., 5; Saratoga, New England Ch., Y. P. S. C. E., 5; Woodhaven, J. S. C. E., 25,	468 78
<i>Chenango Forks</i> .—S. S. Cl.,	1 20
Total,	494 98

PENNSYLVANIA.

<i>Lansford</i> .—Y. P. S. C. E.,	1 00
Total,	1 00

PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. D. C., Washington, Aux. (of wh. 25 from her grandmother, Mrs. E. Whittlesey, to const. L. M. Augusta Patton, of Westfield, N. J.), 105; N. J., Bound Brook, Sunbeam M. C., 3.94; Orange Valley, Aux., 20; Upper Montclair, Aux., Extra-Cent-a-Day boxes, 5.87; Pa., Philadelphia, Aux. (of wh. 26.58 Thank Off.), 46.58, Snowflakes M. C., 15,	196 39
Total,	196 39

FLORIDA.

<i>Winter Park</i> .—Woman's Foreign Miss. Soc.,	10 00
Total,	10 00

CANADA.

<i>St. Catherine's, Ontario</i> .—Cong. Ch., S. S.,	10 00
Total,	10 00

FOREIGN LANDS.

<i>Madura, India</i> .—Madura M. C.,	10 00
<i>Grouville, South Africa</i> .—Miss A. M. Bigelow,	25 00
Total,	35 00

General Funds,	6,779 99
Variety Account,	134 05
Legacy,	500 00

Total, \$7,414 04

MISS HARRIET W. MAY,
Ass't Treas.



ANNUAL REPORT OF THE FOREIGN SECRETARY OF THE
W. B. M. P.

THIRTY-ONE letters have been written the past year, and fifteen received. This does not include the correspondence with Miss Gunnison and Miss Harwood, both of the Japan Mission, the former of whom is the special missionary of the Young Ladies' Branch, and the other of the Southern Branch. Reports from these will be made by those societies respectively.

MICRONESIA.

But come with me this morning on a little missionary tour, and see for yourselves what the W. B. M. P. is doing. And first, let us go to the far-away islands of the sea, where the mail carrier goes but once or twice a year; and here, on the Island of Kusaie, we will visit the school where the dusky-faced, simple hearted, loving, trusting children of nature are taught.

They are brought hither from the Marshall and Gilbert Islands, because the climate of those islands will not allow white persons to live there, to be trained to be teachers and missionaries to their own people; and the Morning Star, acting temporarily in the capacity of a huge kindergarten van, goes around once a year to pick them up and bring them to school. Here, among the corps of faithful teachers, is Miss Wilson, a native daughter of the Golden West, who went out from us last year. She arrived at Kusaie in July, 1893, and her graphic description of the voyage, the beautiful island, the schoolrooms, the pupils, the manners and customs of the people, gave a most excellent idea of life in Micronesia. There are about forty children in the school. In November last a little girl nine years of age, named Rorti, died very suddenly, and, according to the custom of the island, was buried the same day. Otherwise, the health of the teachers and scholars has been good. Miss Wilson is most happy in the work, and thanks God for the privilege of allowing her to work in that part of his vineyard. She says,

"The children are so loving and obedient that any one would be a strange person who was not happy with them." They call the teachers "mother." The course of study consists of reading, writing, arithmetic, geography, music, and the Bible. They have a King's Daughters Circle, and at each meeting a contribution is taken for foreign missions. The Kusaian sing very sweetly, and you may judge of their efforts in this direction when I tell you that the programme of the closing exercises of the school last year ended with "The Heavens are Telling," from "The Creation."

AFRICA.

With the "speed of a seraph's wing" we pass on to Africa, where still duskier are the faces that greet us. But, to quote Rev. J. H. Dorward, "If any one is inclined to think these people uninteresting, he is greatly mistaken, for most loyal, loving, trusting hearts beat under their black skins." Here at Umzumduzi, with greater love and zeal for the work than physical strength, stands, as our representative, Mrs. Dorward. For nearly a year she was absent from home, on account of her health, but in the early part of 1894 she returned to her chosen field. Of the work among the kraals, they send us very encouraging reports. Nine have recently decided to follow Christ, and five have been received into communion, among them one girl of seventeen. Mr. and Mrs. Dorward are very much interested in their work. He writes, "I am happy in my work here, and am not at all anxious to exchange it for a field in the United States." Speaking of recent books, and the stimulus of a bookstore, or a library, he says: "We miss these and other things dreadfully, but, for all that, I had rather remain here. The sacrifice of going home would be much greater."

JAPAN.

From Africa to Japan is but a thought. Restless, disturbed, aggressive, progressive, experimental Japan! What the outcome of all this unrest, and what its influence on Christian missions will be, remains to be seen. Here we meet three more of our missionaries, native daughters, two of them. Miss Denton, who has been a faithful, devoted teacher in the girls' school at Kyoto for six years, and who knows and loves Japan and the Japanese, says: "We are living in historical times, and it will be easier to write of to-day, in 1894, than now. The Kumamoto matter has been one of the severest trials that has ever come to the mission. There is a spirit of doubt in the Doshisha that is deeply to be deplored, but even that has its bright side. I imagine it will all be cleared up in time, for surely an institution with the foundation this has cannot fall."

INDIA,

the cradle of the race, proud of her antiquity and of her learning. Here, in a parish of two hundred and seventy-five thousand souls, we find Rev. J. C. and Mrs. Perkins, Miss Perkins and Miss Barker,—all but one natives of

this State. These are the only missionaries in this large parish, but they are assisted by four pastors, thirty catechists, and twenty-five teachers. There are fifty churches and prayer houses in the station, eighteen day schools, and two boarding schools. Miss Barker, our latest adopted daughter, went out last year. Miss Perkins has entire charge of the girls' boarding school, and the financial oversight of the boys' school. About one hundred children must be provided for, with appropriations that are inadequate to meet expenses. Miss Perkins says, "A request that I am daily bringing before the Lord, is that he will open hearts to help support this work." Fifteen dollars a year will support a scholar in the boarding schools; and where could a safer investment be made?

TURKEY.

"Turkey, Brousa, Mrs. Baldwin,"—these are household words with every mission lover and giver on this coast. For twenty-six years Mrs. Baldwin has labored in Turkey, and thirteen in Brousa. A life thus early consecrated, and so faithfully employed, must furnish a conclusive answer to the question, "Is life worth living?" One of the boarding pupils died in February last. This was the first death in the school since it was founded, in 1876. There was much sickness in the city, and the day school was temporarily depleted,—but no other deaths.

Our Brousa boarding school this past year numbered twenty-four pupils. Miss Phœbe Cull and Miss Griswold are in charge. The closing examinations were held July 3d.

Two Greek girls, Penelope and Katarina, graduated. Just after the boarding school closed came the violent earthquake, fully reported in the newspapers. No damage was done in Brousa, but much in Constantinople.

The day school, established by Mrs. Baldwin at the eastern end of Brousa, has been steadily gaining in numbers. It had at the close of last term forty-four pupils. One, Beatrice, daughter of the pastor, received a diploma. After the exercises, parents and friends congratulated and thanked the missionaries. And Mrs. Baldwin writes: "We must thank you, dear sisters of the Pacific Coast, that you were willing and ready to open this door of usefulness for us, and thank our Heavenly Father, too, who has granted us health and strength for this new work."

At Easter time a young preacher from Smyrna came to claim Erasmia, one of our boarding pupils in our school at Brousa East, for his wife. She had been connected with the school for fourteen years as pupil and pupil teacher, and since 1887, when she graduated, as assistant teacher. "Her place in the school will be hard to fill; she was so identified with all its interests that all looked to her for help and advice, and her bright Christian example, in word, look, and deed, has been powerful for good." Her husband has charge of the church in Thyatira, one of the seven churches mentioned in the book of Revelation, and she has gone there to live. Her two sisters were also educated at Brousa, and Mrs. Baldwin writes, "You have nothing to regret in the amount you have spent on them, and I trust you will follow them with your prayers."

Our contributions—the Brousa school: the golden candlestick at Thyatira,—dear sisters, do you see the connection. A letter of August 14th closes with earnest wishes that we may have an inspiring annual meeting in September, and be greatly encouraged in our work.

SPAIN.

We now come to Spain, and to the institute, or girls' college, at San Sebastian, at the head of which is our beloved Mrs. Gulick, so well known to many of us from her recent visit here, and also as the life-long friend of our honored president, Mrs. Jewett. The school is in a prosperous condition. "There are forty in the house, and no room for more. We could easily manage a hundred if we only had room, and could invite them to come. They are a fine set of girls, and interested in all good things, the older ones being, without exception, members of the church. The course of study is a liberal one, extending over five years, and at its close a thorough examination is given in all studies of the course."

The summer of 1894 witnessed the graduation of the first class that received the degree of Bachelor of Arts from the State, and it was a triumph for all concerned. Mrs. Gulick writes: "We are deeply moved at this brilliant termination, and humbly thankful to God, who has permitted this happy result."

CHINA.

Of the work in China, we have with us to-day a most able, interested, and interesting representative in the person of Mrs. Arthur H. Smith, from whom we shall hear later.

Finally, in reviewing the year, we find it one of faithful, devoted service on the part of our missionaries, and of gradual progress all along the line.

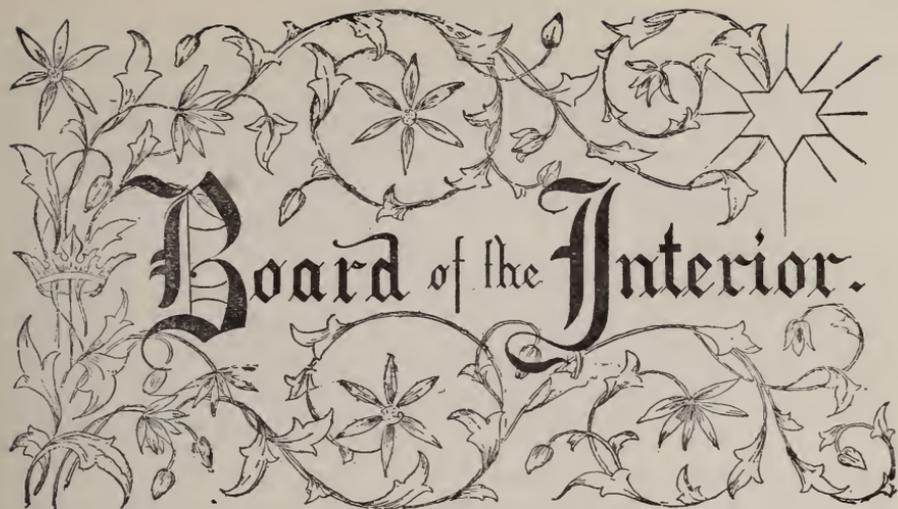
If one feature is more prominent than another, it is that of enthusiasm in all branches of the work and in every missionary field. This enthusiasm is like a beacon fire that leaps from station to station, and from land to land, till every quarter of the globe sees its shining, and snatches inspiration therefrom. It touches us in our home work, and leads us on to renewed effort.

Dear sisters, one and all, whether present here to-day, or whether remaining in your quiet, far-away homes all up and down this Pacific slope, the work is yours, and every effort made, every sacrifice endured, every dollar given, shall have its reward. We are one with all the world in this glorious work. We are gathered to-day, on the anniversary of the first meeting of the A. B. C. F. M. at Farmington, Conn., Sept, 5, 1810, and if we need encouragement, let us sum up, if we can, the result of these eighty-four years.

It is the gradual growth that produces the most lasting results, and whether able to do much or little, let us do what we can. And remember that "he that giveth a cup of cold water only in the name of a disciple," shall receive a disciple's reward.

SUSAN MERRILL FARNAM,

Foreign Secretary W. B. M. P.



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It is so hard to forget what it is worse than useless to remember.

If I am to be a channel or thoroughfare I prefer that it be of the mountain brook, the Parnassian streams, and not of the city sewers.

I BELIEVE that our minds can be profaned by the habit of attending to trivial things, so that all our thoughts shall be tinged with triviality. They shall be dusty as stones in the street. If we have thus desecrated ourselves, the remedy will be by circumspection and wariness, by aspiration and devotion, to consecrate ourselves.

—Thoreau.

CHINA.

THE NEW TESTAMENT FOR THE EMPRESS DOWAGER.

I CHANCED to be in Shanghai just before the beautiful copy of the New Testament, presented to the Empress Dowager on her birthday, was sent North, and so was one of the comparatively small number of those interested who had the pleasure of seeing the volume. I have been especially glad since I reached home that I did so, for it has been matter of such interest to the helpers and to the poor women who sent their strings of hardly earned cash for its purchase to hear about it. A Chinese silversmith in Canton made

the cover from designs selected by a committee of missionaries and native Christians. Mrs. Fitch, American Presbyterian Missions, Shanghai, had much to do with the whole movement. She thus describes the book: "It presents a most attractive appearance, with its large type on foreign paper, wide margins, gilt border and edges, beautifully bound in silver boards, which are embossed with bamboo and birds. On the left-hand upper corner are four large characters in gold, 'The Complete Book of the New Testament,' while in the center is an oval plate of gold, upon which is engraved (also in four characters), 'The Holy Classic for the Enlightenment of the World.' The large silver casket, with its gold plate and inscription to the effect that this is presented to the Empress by the women of the Christian church in China, is a fitting receptacle for this precious gift. May it go from all our hearts to hers, winged with prayer, and taking its blessed message of God's best Gift."

The contributions for it, amounting to eight hundred ounces of silver (six hundred dollars gold), came from all parts of the Empire. So it went to her Majesty as a very significant suggestion of the number of women in the great land who had found and love the "Jesus Way."

We have heard from Peking that she was greatly pleased with the gift, and that the Emperor at once sent to our mission there to purchase the entire Scriptures for himself. In this hour of darkness and humiliation how like God it would be to let a message of comfort, of victory through self-abnegation, of honor through self-abasement, reach some soul in the imperial household through this offering, planned in a happier time, when great preparations were making for the birthday festivities. Will not you at home join the company of simple-hearted Christian women, who daily pray here, "Lord bless thine own Holy Word to the Empress and those about her."

M. H. P.

STILL the war goes on, and everyone is studying about China and Japan. It is as if a recluse for ages had come out before men and was fighting a duel with an alert youth—the old recluse weighted down with the armor of past centuries, the young man fighting with weapons of modern warfare. China has been compared to Rip Van Winkle—dazed by his long slumbers. This is indeed a spectacle for nations to wonder at—a drama most interesting.

"Hark! the waking up of nations,
Gog and Magog to the fray;
Hark! what soundeth? is creation
Groaning for its latter day?"

THE letters we make copious extracts from will be past history by the time they are in print; but it will be interesting to see what our missionaries had to say in these times of trouble and uncertainty. We are impressed by their serenity and courage.

Miss Porter, in a most interesting letter published in *Mission Studies* of this month, and dated November 27th, says:—

There is a great dread of the lawless bands of native soldiers who may return from the north, and that anxiety fills all hearts. The ladies go out as freely as ever for longer or shorter trips. This requires genuine courage in such times; but it seems wise courage, not rash daring, and does much to help the Christians, men as well as women, to believe our assurances that there is no immediate peril here.

The same statements are made in other letters from China, and Turkey also, that the missionaries faith and courage are strength to the people about them, and also that they are the source of information, scant enough, to be sure. Miss Porter speaks of "the wearisome round of conflicting reports." There is a vivid description in this same letter of the home-coming to Pang-Chuang, and the welcome she received. The coming was announced to the native Christians by two or three rockets, that they might gather to meet Miss Porter, and her bearers mysteriously told her that they signaled a joyful occasion. But she suspected nothing, for she says, "It has not been the custom to welcome expounders of doctrine with fireworks." Soon her chair was surrounded by friends, and amid the singing of the schoolgirls, and followed by many others, she was carried to her own door. Then came the greetings and cheering sight,—“mothers pointing her to the unbound feet of their girls.” Miss Porter gives an encouraging and delightful picture of the progress the work has made during her long absence. She says, after describing them: “These outstation schools for women are entirely new to me,—one of the things to which Mrs. Smith and the Misses Wyckoff have given much thought and time. The germs of all the other forms of work were here when I left, while everything has been enlarged and improved.” The letter closes saying: “The poverty and patience of the people impress me anew as I come from such different scenes, and nothing but a belief in the divine power of the gospel would sustain my hope that any great uplift could come to them without a change in external conditions. But one look into such faces as that of Mrs. Hu (Mrs. Smith’s ‘Sunny Heart’), must convince one that ‘the peace which passeth understanding’ may reign in the heart in spite of the meagerness of all external possessions. It is a blessed privilege to bring such a message of liberty to the captives of ignorance, want, and sin.”

Another of our missionaries writes :—

This dynasty is doomed. There is no such fact as intelligent, disinterested patriotism among them. Japan has assumed a great responsibility in hastening this crisis, and when the impending starvation of these hordes of Manchus confronts us, we feel that, and wish, Japan could stand where we do, and consider the value of human life. Ultimately the world may be the better off for the terrible overturning.

A note from Miss Haven speaks of being on short commons for postage stamps, as they cannot use Japanese. She says :—

We are here in our usual place, but our school, alas, is disbanded. As soon as they were all gone, I no longer felt anxious about what might happen. We have passed many threatened crises, and nothing has happened yet.

A letter from Miss Evans, dated from Tung-cho, November 19th, says of her home-coming :—

As we came up to the landing there they were on the bank,—foreigners, the college students, academy, theological students, helpers, and many of the Christians not in our schools. Such a welcome as they all gave me; it is worth going away for a year. A sedan chair came down for me, but I preferred to walk with such an escort. I came outside the city to our new place, which is to be my home. Miss Chapin has my home in the city. Mrs. Sheffield has given me a home with her. Mrs. Tewksbury had also offered me a home. Everything has been so nicely arranged for me. It seems so good to have an upstairs sleeping room, for we cannot build two-story houses inside the city; but outside there is no one to object. How we do enjoy them. My room has windows on the south and west, and the sun streams in all day long.

The college building is just south of us. From where I am writing I can look into the schoolroom; how I wish it were done and furnished. We have a school of sixty-five nice, bright young men and boys, mostly Christians. The theological school is in the city still; that numbers some twelve. We went to the city for our communion a week ago. Seven united with the church,—two from the school, one the mother of one of the two, also an aunt. I find so much to be glad over in the growth of the work in the year I have been away. Such a blessing as came to all in the revival. We are glad for every week we can keep our school together. The war may come so near to us that we may have to scatter it, but we hope and pray. I know you remember us.

Extracts from a letter by Mrs. Ament :—

Since coming home from the Hills, early in September, we have been very busy preparing to move from the house occupied by us for six years to Dr. Blodget's house. Miss Chapin comes over often to see how our settling goes on. Miss Haven busies herself constantly doing things

impossible for her when the school was in session. Miss Russell is planning an afternoon with the women at the North Chapel, Saturday. We shall have the magic-lantern pictures, tea and cakes. I am glad of every chance we have now, for the news we get is not reassuring.

The Japanese have good roads and other things in their favor, but the weather will be cold. We are allowed to stay so far and work while it is day. I hope we may stay in any event, and so be on hand to enter any new doors which these events may open. We have prayed for peace. Now we lay especial emphasis on the thought that God is able to overrule all things, and we hope and expect good for His cause to issue from all this suffering and anxiety. Our native Christians have so far shown a good degree of calmness and courage in the face of such remarks as: "You are all going to be killed!" "You are still alive? Well, it won't be long before you and the foreigners you follow are put an end to!"

The friends in Tientsin are anxious for us in Peking, but we also for them, since we fear if there is an attack there the natives will flee into the concession, and continuing to fight will make it unsafe for the foreigners, who will have to huddle on to the gunboats.

There is a plan afoot for organizing a Red Cross Society. One or two have volunteered to go from here, joining others at Tientsin, and going up to Shan Hai Huan, on the coast. There is but one army surgeon, and he not on the field! The Tao Tai at Tientsin when consulted said, "What do we want of wounded men?" No sympathy would be given by officials, but the need is great.

WE should have stated in connection with Mr. Bates's article on the Amanzimtote School, in the January number, that Mr. and Mrs. Bates are not now in connection with it, but are members of the new mission to Gazaland. As Mrs. Bates could not take the walk of one hundred and fifty miles with her little children, she brought them to America. Mr. Bates went to Mt. Selinda and prepared the way for his family. He is now in the United States, and they will be for a time in Crete, Nebraska. We hope many of our auxiliary societies may avail themselves of this opportunity to hear of Gazaland.

TURKEY.

KHUZMIE'S STORY.

(Continued.)

ONCE while Oosie was agha of the village, a Protestant colporteur made a short stay there. The official duties of agha included entertainment of strangers, and Oosie provided food and lodging for the book man. But when the priest learned of this he threatened to curse the agha if he harbored the vile person, who must defile anything he touched.

This was Khuzmie's first idea of Protestantism; but from time to time afterward when a Protestant colporteur or evangelist would make a brief stay

in the village, their kindness to the exiled families in poverty and distress won many of these to attend the Protestant services. After staying a few months each in two or three villages, Khuzmie at length came to the city with John's young wife and three children. Her own little girl had died of the smallpox, and she threw the energy of her strangely saddened young life into mothering this little family. The elder son soon went into the family of the boys' high school; a childless uncle took the little girl, and the stepmother and younger son attended the children's school. Khuzmie was free to go out to work through the day, and ground in peoples' houses, sitting on the floor with her two millstones. But soon an occasional remark made her fear that evil-minded persons were beginning to make talk about her, for she was a very comely young woman; so she took in spinning and did the best she could.

The pastor and others noticing her modesty and unselfishness, felt her to be an unusual woman, and had her begin to learn reading with the Bible woman. Soon her parents and brothers in a distant village heard a rumor that Khuzmie was becoming a *prote* (Protestant). They sent message after message demanding her return; but fearing their purpose, she would not consent, until one day the message said, "Come quickly! Father is dying." Then she went the three days' journey only to find all as well as usual. They stole the beloved Testament, and hid it in the brush; the warrior brother wanted to kill her, but the teacher brother and the parents tried to get her to marry again; but she sadly replied that she had tasted enough of that experience, and was hungering now only for the gospel and to help others. Again her Testament, once found, was stolen, but a little nephew said at last, "I know why you are so sorry. Your book is lost." Then whispered, "But I know where they have hidden it; in the dish of *lebben*." Now *lebben* is the preparation of milk which, with bread, is the chief food of the people except in fasts, when they eschew it as animal food. Upon begging for her book they said to her, "Yes, it is in the *lebben*; for since you are becoming a *prote*, and believe in eating *lebben* during fasts, your book must eat *lebben*, too!" But finally she found it unharmed under the dish, instead of in it. Then the teacher brother said, "Come, now, let us see what this book is, if it is really so very bad." So he had one read from the Testament while he read from the Syriac version, and to the surprise of all found the meaning identical; and the mother's wrath and grief were a little mollified. Yet it was with great difficulty that Khuzmie finally escaped from them and returned to the city, actuated by the determination to enter the girls' high school and learn more. And true it is that "where there is a will there is a way"; for one and another whom her quiet, unselfish life had impressed began to speak good words of her to those in charge of the school, until, at last, after inquiries and investigations the trustees admitted her as a special student, hoping for her conversion and a future of useful evangelizing work among the women of her native mountains.

Just before school reopened in September the brother-in-law of Khuzmie, who has John's little girl, came to the city to see what was being done. He was angry because the authorities of the schools did not think it best to receive John's incapable young wife and little boy, and went off in high

dudgeon, taking both away with him, and also all of Khuzmie's belongings, especially her bedding, which she was to use in school; later came messages and threats from her village. But at last came a kind Christian letter to her from John in prison, declaring all to be peace. May the life so shrouded in darkness blossom into gladness and beauty at last, and bless many other saddened lives.

A BIT OF TRAVEL IN EASTERN TURKEY.

ON the morning of May 2, 1894, our little party of seven started from Mardin, Turkey, a city built on the southern slope of Mt. Masius,—whose summit is crowned by a castle older than our Christian era,—to go to Alexandretta, the chief seaport town of Northern Syria, where we expected to take a steamer for Beirût. If, like our dear friends in that "homeland" toward which we had turned our faces, we had only to drive to the station and take a through limited train, with Pullman sleeper and dining car attached, there would have been no story to tell, for we should have reached our destination that same evening, as it was a journey of only three hundred miles. But our "limited train" was a train of mules, and our Pullman sleeper a folding cot, and our dining car a canvas tent; and altogether it was a very limited train indeed, for it limited us to about fifteen miles a day of travel, and was twenty days in carrying us the three hundred miles.

The three ladies of the party traveled, like Lalla Rookh, in palanquins, only ours, unlike hers, had the poles underneath; and the ends of them, instead of resting on the shoulders of men, were fastened by a harness to mules, one before and one behind, the head of the hind mule coming up close to the back window of the palanquin, and the tail of the forward mule grazing the front window as it switched back and forth in mule-like jerks to brush off the flies. The palanquins were fitted up with curtains at all the windows, a thick, soft mattress, and two or three pillows. On a shelf were arranged a few books, our toilet articles, a jar of water and a cup, pen, ink, and paper, and little bags of nuts, sweetmeats, crackers, etc., to lunch on or to give to the muleteers, to keep them good natured. Each palanquin was attended by two muleteers, one walking at the head of each mule. These men traveled the whole distance on foot, never deserting their posts even when we crossed swamps where they sunk into the mud nearly to their knees, or forded streams deep and wide. In they would plunge, and emerge on the opposite bank with dripping clothes, and walk on until the sun and air had dried them. Sometimes there were so many streams in a day's journey that they had no time to get dry until we had camped for the night. They were devoted to us in every way. Once, when the little ladder I used to climb into my palanquin had by mistake gone on ahead, one of them, stooping over and resting his hands on his knees, invited me to make a step-ladder of him. I objected, saying, "I am afraid I shall break your back." The other muleteer spoke up in the most hearty way, and said, "Khatoun, if you break that back here's another." I complied, but I had been stand-

ing in the mud and the man wore a black coat ; so he carried my footprints about with him the whole day, and no one could look at his back without seeing plainly that he had been stepped on.

The two gentlemen rode horses ; two-year-old P. rode part of the time with his mamma and part with his papa, while our young daughter rode a pack horse, sometimes exchanging with her papa or me.

We had twelve or fifteen pack mules loaded with our tents, cooking utensils, trunks, etc. As we were intending to cross the plain, where there were no cities or villages where we could buy food, we were obliged to take with us enough to last three weeks. We took rice, cracked wheat, flour, hard-tack, cooked meat, pies, cookies, cake, and some canned vegetables and soups from America.

Our party was increased at the last by a widow woman (a native of Aleppo) and her three children, all under eight years of age. The two older ones rode in two wooden boxes strapped onto the sides of one of the pack horses. The baby rode with his mother on top of a loaded animal, and it was an almost daily occurrence for mother and baby to fall to the ground, there being no stirrups or anything to aid the mother in keeping her balance on her high perch. She could not afford to pay a muleteer to lead the horse her two older children rode, so most of the way it was left to follow along as it would, fording streams, climbing steep paths, and once falling into a pond and spilling the two children into the water. The little things waded to the shore without an outcry of any kind. They were on their way to Jerusalem, where their mother hoped to get them into an English orphan asylum. These, with a few hangers-on, in the shape of an *effendi* and a crazy man traveling for his health, made up our party.

Our caravan filed down the steep and difficult path that leads down the slope of Mt. Masius to the Mesopotamian Plain, and traveled along for two days without incident, pitching our tent by night and picking it up and going on in the morning.

But the night of the second day was an eventful one. Mrs. M., my daughter, and myself had settled ourselves in our cots, in the big tent, Mr. M., Miss M., and my husband each in a palanquin just outside the tent, and all were asleep, when suddenly a storm of wind and rain came up and laid our tent on the ground, leaving us in our beds exposed to the drenching rain. Mrs. M. began to ring the little bell, which had been put within reach in case anything should happen, and we both called loudly for our husbands, and waited in vain for them to come, much to our surprise. It was soon explained. The muleteers had, by mistake, locked them into the palanquins from the outside ; and so, although they heard our bell ringing, and our frantic calls, and knew something had happened, they could not get out of their snug little houses to come to us until some one came near enough to hear them calling to be released. When they finally reached us they made haste to put up the tent, and we crawled back into our wet beds, and covered ourselves with our wet bedding and went to sleep. Miss M. was the only one who passed a dry, comfortable night, and she laughed at us and said she was glad she did not have a husband, for of course he would have been safe and dry in the palanquin, and she would have had a wetting.

The next day we started on again, with our ardor considerably dampened. We had traveled but an hour when we came to a swamp that nearly swamped all of us. Six of our pack animals were nearly drowned; and as we saw them ahead of us with only the tips of their noses out of water, and knew that we must ride through the same swamp ourselves, we felt that we had rather turn back than go on. But we got through all right, and the six animals were rescued and reloaded, and we traveled on. But when we unpacked our loads that night we found the greater part of our food ruined by its bath in the swamp.

The cookies were melted and uneatable, the nice chocolate cake that we were saving for a treat, all water-soaked. How sorry we were that we had not eaten it before! Salt, sugar, flour, rice, and doughnuts wet and uneatable. We spread them out in the sun and tried to dry them, but it looked as though we should have to live on hardtack the remainder of the journey.

After doing what we could to make the food eatable, we opened our trunks, and there was a sight to make anyone but a missionary, who is used to such things, shed tears. The dresses and other colored clothing had shared all their hues with the white underclothing, which was streaked all colors of the rainbow on a background of mud color, taken from the swamp in which the trunk had lain a half an hour. A whole day was spent in washing and drying our clothing, and the next day we started on again, hoping that the worst of our journey was behind us.

But time and space would fail me to tell of each one of the twenty days of our journey. Our road led us to the banks of many streams, some very easy to ford, but many whose steep banks or boulder-covered beds made fording difficult and somewhat dangerous. Two or three of the fifty or sixty we crossed had bridges; and when we reached the "noble Euphrates" we found great flat-bottomed boats of a unique and ancient pattern, whose prows stood ten feet out of the water, while the stern stood only one foot. Our horses went in first into the prow, while we remained in the stern. It took us half an hour to cross, as our only oar was the branch of a tree. How we should have appreciated a ferryboat, or, better still, a bridge.

Our road nearly all the way was lonely, and far from any village. Often caravans are waylaid and robbed. Every night our muleteers took turns in watching with loaded guns, which they would fire off occasionally to let the robbers know that we were ready for them.

Our last few stages were traveled in the night, as the sun was so hot and the sand flies so annoying that traveling in the daytime was very tedious. All of the last night but one was spent in crossing an immense swamp on a road built by the French; and the last night in crossing the Bailan Mountains, where we saw the grandest scenery of our journey, and the weird, uncanny beauty of the Sea of Antioch shimmering in the moonlight, as we caught glimpses of it every now and then with its lonely, sandy, flat shores, will always remain a picture in our memories. And at last we had reached the summit of Bailan Mount, and looking down saw the blue waters of the Mediterranean, and rejoiced that our hard journey was so nearly at an end. After resting a few hours we began the descent of the mountain, and after four hours reached the little hotel at Alexandretta, where we settled ourselves

to wait for our steamer. The next morning our party of seven had increased to eight, and P. had a little brother and Mr. and Mrs. M. a new little son. When he was three days old he started on his long journey to America. His mamma was lifted into a steamer chair and carried down to the pier, where there was a boat waiting to row her over to the ship. The strong sailors lifted her, chair and all, and carried her up the stairs that lead up the side of the ship and set her down in her stateroom. Kind hands helped her into the berth and laid the new baby beside her, and we were off for Beirut, having bade good-bye to my husband, who returned to Mardin.

HELEN D. THOM.

Home Department.

STUDIES IN MISSIONS.

PLAN OF LESSONS.

1895.

March.—Bright Bits of History in Turkey.

April.—Miss Maria West.

May.—Work of Our New Missionaries.

June.—What English Women are Doing for Missions.

BRIGHT BITS OF HISTORY IN TURKEY.

THOSE who turn this month to the history of Turkey will find themselves in a rich field, for "bright bits" abound on every hand. But as all hearts just now are in deep sympathy with the Armenian Christians, we bring our study to a focus around incidents connected with past persecutions, showing, as they do, the temper of those in authority, and the providence of God, by which he not only shielded his work from extinction, but made persecution a means of spreading the truth to other cities before unreachd. The small numerals refer to the Helps at the end of the lesson.

*Beginnings in Nicomedia.*² The Dairyman's Daughter.

Banishment of Hohannes Sahakian.^{1,2} The Evangelical Union; Avedis and the bag of documents. The "book."

*Banishment of Boghos Fizika.*² Prayer for these prisoners at Nicomedia.

Der Kevork. Interposition. The end of that persecution.²

*Banishment of Mesrobe Taliatine.*³ His escape.

*The Attempt to Break up Bebek Seminary.*⁴

*The Armenian Martyr Hovakim.*² Consequences.⁴

Bedros Vartabed. Aleppo and Aintab.²

The Anathema of 1846. Shops shut, etc.²

*How the Gospel came to Marsovan.*¹

HELPS.

1. Dr. Rufus Anderson's "Missions to the Oriental Churches." 2. "Forty Years in the Turkish Empire," by Dr. Prime. 3. "Among the Turks," by Dr. Cyrus Hamlin. 4. "My Life and Times," by Dr. Hamlin.

An article on these themes may be found in *Mission Studies* (published at 59 Dearborn Street, Chicago) for March.

A FOREIGN SECRETARY'S EXPERIENCES.

BY ONE OF HER COLLEAGUES.

It has been such a joy to hear from the lips of our senior secretary, Mrs. Blatchford, the story of her visit to Adana and Tarsus, that we cannot be selfish enough to keep it all to ourselves.

The landing made at Mersein on a very rough day, when our secretary was carried from a small boat to the shore in the arms of a tall boatman, was a very foreign beginning; but once landed she was borne swiftly to Adana on a railway train, accompanied by Miss Lizzie Webb, who had come to meet her, and part of the way by Mrs. Christie, of Tarsus. Arrived at Adana she was surprised to see awaiting her at the station an American carriage, a light but strong surrey, which carried her safely to the seminary over the rough roads and streets. This carriage, the gift of the New Haven Branch to Mrs. Montgomery, makes possible a great deal of most fruitful village work. The seminary having been built not only for a boarding school of about forty girls, but with rooms for a missionary family, now enjoys the loving presence of Mrs. Montgomery, who, since her return from America a few years ago, has been the house mother both to the Misses Webb and to the pupils. Mrs. Blatchford said she reminded her of our Mrs. Jeremiah Porter, with her sweet, quiet manner, as she moved about the house. She presided at the table where guests, teachers, and four Greek girls sat, seldom speaking because of her deafness, but watchful constantly for the happiness of all. She herself said she felt very rich in her experiences in America, where for several years after the death of her husband she was an officer of the New Haven Branch, and saw missionary work from the home side. While there, to be both deaf and a missionary, entitled her to the highest places of privilege in all meetings.

We who love and cherish the principal of the school, Miss Lizzie Webb, and her sister, Miss Mary, are most grateful to have them so mothered. Mrs. B— was in the school ten days, watching the girls at work and play, and was delighted with the promptness in recitations, though in an unknown tongue, and the quiet, ladylike deportment in the parlor, where they gathered every evening, sitting on the floor, singing or listening,—that highest art of womanliness. The way in which the pupils confided all their questionings or difficulties to Mrs. Montgomery and Miss Webb, coming to

one or the other constantly as to a "bureau of comfort," was very touching. The weather was very hot, but the school began early in the morning, the native pastor often leading in the first exercises of Bible study in the large schoolroom, at one end of which is the memorial tablet to Miss Minnie Brown, of Missouri. Mr. Blatchford led one morning, his words interpreted by Mr. Saunders, of Aintab. On the closing day of the school, just before she left, Mrs. B—— gave to the graduating class of five or six their diplomas, in the name of our Board. Messages of thanks to us for their teachers, the Misses Webb, and for all the loving care they give them, were sent to the W. B. M. I. by the pupils. Mrs. B—— said the seminary, church, and the houses of one or two deacons were the only light in this Turkish town, as a lighthouse in a dark place. Still more was this true in Tarsus, where they spent one day and attended a meeting of the Young Women's Christian Association. The streets narrow, with a ditch in the middle, with women, children, and dogs clamoring violently, made one glad to escape to the large second story church room, though still followed by disturbing noises. The native pastor presided at this meeting, and his wife for fifteen years, Mrs. Coffing's teacher, Esther, had arranged the exercises. Eighteen young women had essays or short papers; not a formidable programme for a place where they think nothing of holding a meeting four or five hours long.

But first the good Bible woman, who was taught the truth by Miss Procter, and who sat on one side of the platform with her pupils marshaled before her, called them up one by one to read a verse or recite a passage. This woman wore a gold watch chain, of which more anon. The young women were all in their Sunday best, without veils; the grandmothers were there to hold the babies. After the Bible women came the young mothers, reading from fluttering, trembling leaves essays on "Woman's Work in the Church," "The Benefits of Education," "Christian Biographies," and other subjects. Then Mr. Blatchford spoke, and then our secretary was asked to speak to two or three hundred people who could not understand one word. But Mrs. Blatchford's face, and voice, and hands always speak for her, and her quick wit taught her how to use signs. She borrowed the Bible woman's gold chain, and holding it in her hands reminded her hearers that the whole world was bound by a chain of love to the Heavenly Father. Christ, born in their land, was one link. St. Paul, born in their city, was another. Paul was sent to Rome. From Rome the gospel was carried to our fathers in England. English people took the precious Word to a new country, and from there, she said, we have come to you bringing new light and immortal love. All this was told in short sentences and interpreted by Mr. Saunders; and could they fail to understand?

Our travelers were taken to visit St. Paul's Institute, the gift of Col. Elliot Shepherd, of which Mr. Christie is principal, and returned to Adana at night with hearts grateful for their own Christian homes and for the privilege of making Christian homes in Turkey. We may tell the good news that their visit resulted in sending Miss Webb to Beyroot and Jerusalem, where she had long wished to go; and then we must ask pardon of Mrs. Blatchford for such freedom in reporting,—a pardon that will surely be granted by one who has given herself so wholly to the extension of missionary work.

THE UNRECKONED FACTOR IN THE WORLD'S EVANGELIZATION.

LAST year more than three hundred and thirty missionary societies spent nearly fourteen million of dollars in sending the gospel to the unevangelized nations of the earth.

Ten thousand missionaries, aided by seventy-one thousand native helpers, told the story of an accomplished redemption in more than nineteen thousand stations and outstations on missionary ground. There are more than twelve hundred thousand communicants with three or four times as many more persons, who make up the listening congregations, as one result of this work.

These and the associated agencies of education and relief are the recognized factors in this work. But we are always to bear in mind that they are not all. As the disciples found others casting out devils in the name of Christ, when they supposed they were alone, whose work was acknowledged by the Master, so in this day we get glimpses of other forces which are aiding these we know so well, for the success of which we too often limit our prayers. By pausing to think, some of these can be named, but our faith may reach out to the increasing number of unknown collaborators with the world's Redeemer for the execution of his purpose of love.

There are independent missions begun and sustained by "the Lord's queer people," who work lovingly and with self-sacrifice, but in their own way. There are more of these isolated missions than we know. There is the Salvation Army, practically a missionary work in unchristian lands, increasing every year. And there are the societies of modified paganism which are valuable, not so much for what they are, and for what they teach to-day, as for the direction from which and to which they move. They at least serve to break the bonds of false religion, and point the way to the light.

Then there are what may be called the refracted rays of Christianity in the improved educational systems adopted in an enforced rivalry with the schools of the missions. All real education is toward the truth. Then there are the effects, which must be tremendous and wide-reaching, of the surprising superiority shown by the Japanese nation over the Chinese in the present war—forty million conquering four hundred million by power of organization and discipline. These are moral qualities. They show the existence and are the results of spiritual forces, and they point unquestionably to Christianity as containing the secret of national regeneration as surely as personal.

J. G. J.

For the Coral Workers.

SOMETHING TO INTEREST THE BOYS.

NEXT to the celebration of the New Year, the Moon Feast is by far the most important day in China. It comes at the time of the eighth moon—the fifteenth day. "Last September," Miss Haven says, "The moon rose

bright and cheerful, and the noise of the worship waxed louder and louder,—crackers, bells, and tom-toms of all descriptions. But as I was going through the court, about nine o'clock, I was quite surprised to see a flash coming from some clouds right under the moon. I had hardly got into the house when it began to thunder, and in a few minutes we had a regular midsummer, rainy-season pour. We wondered whether the Chinese would consider it as an omen; and when we heard a few days afterward that the Chinese had that very day sustained a crushing defeat, we said we did not wonder that the Chinese felt superstitious.

“It seems pathetic,—the sleepy surprise of this great Rip Van Winkle rudely awakened out of its slumber of ages, and not wholly able to make up its mind whether it is being beaten because it clings too much to the old, or because in a few instances it is beginning to give up the old. And it does make one's heart ache to hear of regiments of soldiers going past—some armed with matchlocks and some only with pikes—going out to be swept down by the machine guns of the Japanese. And the weapons they have they do not know how to use. A Chinese man-of-war succeeded in planting a shell square in the galley of a Japanese steamer. The Japanese waited to be blown up, but finally, on investigation, the shell was found to be filled with charcoal.”

Dr. Blodget says that while the people in China know very little about the causes of the war or its progress, in Japan the newspapers publish everything. At every victory over the Chinese, the Japanese cities and towns are illuminated, and most intense enthusiasm for the war prevails. “On to Peking!” is the cry everywhere. Even the boys and girls in the schools are practicing military drill. Dr. Green says of the Japanese soldiers: “The pawns taken to meet their wants are extraordinary. Aside from the usual military overcoat, each private is supplied with a heavy blanket overcoat, with a fur collar and immense hood, the ends of which fall down in front, forming a special protection for the breast fully to the waist.”

WE have been asked to put in our column of the LIFE AND LIGHT the work being done by the young people in the Interior. All we can tell yet is the work asked of them to do. It is the harvest which discovers the grain.

The committee for young people's work in the W. B. M. I. have made some changes this year, which they trust will prove beneficial. Since the Christian Endeavor Societies have been contributing to our Board their contributions have been applied to the Bridge, which is the name given to the work assumed by the Young Ladies' Societies. A demand has been growing during the last year or two for special objects for the Endeavor Societies, and has resulted in each of the large contributing states taking a missionary of its own to support.

Warren Avenue Church in the Chicago Association has assumed the salary of Miss Swenson, who has recently gone to Turkey. The Association is to be asked to pay the current expenses of Adana Seminary, in Turkey, and the State outside of this Association will take a missionary. The Ohio Endeavor Societies are assuming more than double the salary of one missionary. In the Young Ladies' work there is a growing interest.

An effort is being made to form new societies. As a result, three have been formed in Chicago, one in Minnesota, two churches in Iowa are contemplating such a step, and encouraging words come from Ohio, Wisconsin, and Michigan.

We earnestly trust that new life may be given our young people's work all over our land, and that the desert places may blossom as a rose.

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM DECEMBER 10, 1894, TO JANUARY 10, 1895.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Amboy, Mrs. T. A. Lyman, 15; Buda, 13.65; Bentley, Miss J. E. Fletcher, 10, a Friend, 1; Chicago, California Ave. Ch., 85 cts.; Englewood, North Ch., 20, First Ch., of wh. 25 Mrs. Mead const. Laura A. Hayward L. M., of wh. 75 const. Mrs. Rose A. Sears, Mrs. Julia W. Somerville, Mrs. Leah Taylor, L. M's, 104.75, Kenwood Ch., 53, Leavitt St. Ch., 44.03, Lincoln Park Ch., 6, Millard Ave. Ch., 9, New England Ch., 65.70, Plymouth Ch., 77.25, Union Park Ch., Mrs. J. C. Armstrong, const. Mrs. Viola B. Willson L. M., 25, University Ch., 42.83, Warren Ave. Ch., 34.95; Decatur, 5; Evanston, 31.73; Galesburg, First Cong'l Ch., 60.40; Geneva, 9.55; Geneseo, const. L. M. Mrs. A. E. Steele, 27.04; Harvey, 3.52; La Grange, 10; McLean, 4; Ontario, 14; Ottawa, 45; Princeton, 16; Peoria, Mr. and Mrs. B., Extra-Cent-a-Day Box, 7.30, Mrs. B., 20; Payson, 27.50; Rock Falls, 10; Ridgeland, 20; Shabbona, 12.03; Somonauk, 17; Springfield, First Ch., 10; Wilmette, 6.93; Waukegan, 7.05, 887 06
JUNIOR: Alton, Ch. of the Redeemer, 5.75; Bunker Hill, 19; Chicago, Union Pk. Ch., 10.35; Galesburg, First Cong'l Ch., The Philergians, 6.74, First Ch., 24.65; Geneva, 25; Jacksonville, 5; Rockford College, Y. W. C. A., 5, First Ch., 28.54; Somonauk, 15; Seward, 15; Wilmette, 50, 210 03
JUVENILE: Chicago, New England Ch., Steady Streams, 7.40, Union Pk. Ch., 13.48; Sheffield, 6.96; Thawville, 2.50, 30 34
C. E.: Chicago, Forrestville Ch., 5, Leavitt St. Ch., 10, Union Pk. Ch., 50; Galesburg, First Ch., 27.78; Hampton, 2.15; Princeton, 7; Sheffield, 10.75; Roberts, 2, 114 68
JUNIOR C. E.: Buda, 35 cts.; Chicago, New England Ch., 2.40, 2 75
THANK OFFERINGS: Jacksonville, Y. L., 3 05; Morris, add'l, 5; Wilmette, 22.14, 30 19
FOR THE DEBT: Chicago, New England Ch., 25 00
SUNDAY SCHOOL: Evanston, 55 51
Total, 1,355 56

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Cherokee, 10; Chester Center, 4.20; Davenport, 12.55; Des Moines, Plymouth Ch., 21.88; Earlville, 10; Grinnell, 17.65; Mason City, 6.26; Montour, 5; Muscatine, 60; Newton, 12.18; New
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York, Mrs. Minnie Davis, 1; Osage, 30; Oskaloosa, 5.95; Rowen, Ladies' Aid Soc., 4; Shenandoah, 5.42; Storm Lake, 7; Stuart, 7; Toledo, 1.48, 221 57
JUNIOR: Des Moines, Plymouth Rocks, 30; Iowa City, S. L. C., 5; Grinnell, 4.90, C. E.: Bellevue, 5; Decorah, 9.83; Le Mars, 5.75, 20 58
JUVENILE: Cedar Rapids, Busy Bees, 1; Gilman, Little Jewels, 3; Grinnell, Busy Bees, to const. L. M. Miss Julia James, Miss Annie Howe, and Miss Julia Brainard, 80.01, of wh. 72.13 is Thank Off.; Osage, Coral Workers, 3.57, in memory of Clara Peterson, 1.20, 88 78
JUNIOR C. E.: Des Moines, North Park Ch., 5; Peterson, 3; Rowen, 1.18, 9 18
SUNDAY SCHOOLS: Belmond, 1.32; Des Moines, Plymouth Ch., 1.20; Iowa City, Bethlehem Miss., 4; Iowa Falls, 3; Newburg, 1.90, 11 42
Total, 391 43

KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Diamond Springs, per Miss Phillips, 3.50; Eureka, 32; Leavenworth, 8; Topeka, First Ch., 12; Wabaunsee, 4.30; Wakarusa Valley, 7, 66 80
C. E.: Osawatimic, 2 50
JUNIOR: Douglass, 5 00
Less expenses, 74 30
Total, 2 00

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Ann Arbor, 28.85; Charlotte, 25; Calumet, 25; Detroit, First Ch., 104.50; Grand Rapids, Plymouth Ch., 2.25; Grass Lake, 10.38; Kalamazoo, together with Thank Off., to const. L. M. Mrs. O. M. Allen and Mrs. Bochon, 38.64; Litchfield, Mrs. N. D. Lamphear, 1; Mattawan, a Christmas gift from Mrs. G. H. Goodrich, 10; Ovid, 5; Pontiac, 4.40; Three Oaks, 13.19; Whittaker, of wh. 25 from Mrs. L. A. H. Childs, to const. L. M. Mrs. Carlos W. Childs, of Ypsilanti, 32.93; Watervliet, 4.55, 305 69
JUNIOR: Benzonia, C. E., 7; Cooper, 15; Detroit, Mt. Hope Ch., C. E., 5; Hudson, C. E., 6; Litchfield, C. E., 5; Olivet, Y. W. C. A., 9.45; Watervliet, 9.25, 56 71
JUVENILE: Covert, Band of Hope, 1; Merrill, 50 cts., 1 50

THANK OFFERINGS: Allegan, 9.83; Ann Arbor, 1; Kalamazoo, 14.28; Pontiac, 1.60, 26 71
SUNDAY SCHOOL: South Haven, 11 21
The Lord's Funds, 125 00

Total, 526 81

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Aitkin, 62 cts.; Anoka, 1.15; Austin, 21.95; Brainerd, 3.50; Cannon City, 45 cts.; Cannon Falls, 1.55; Faribault, Ch., 25, Aux., 20.65; Freeborn, 2; Freedom, 1.50; Glenwood, 6.40; Hartland, 65 cts.; Hutchinson, 8.36; Lake City, 1.83; Mapleton, 2.55; Medford, 1.75; Minneapolis, First Ch., 13.30, Park Ave. Ch., 10, Plymouth Ch., 53.40, Robbinsdale Ch., 4.75; New Richland, 1; Northfield, 21.72; Owatonna, 15; Park Rapids, 85 cts.; Princeton, 2.15; Springfield, 5; Wadena, 83 cts.; Waseca, 50 cts.; Wayzata, 2.06; Welch, 2.25; West Duluth, 75 cts.; Winona, Second Ch., 5; Zumbrota, 1.30, 239 77

C. E.: Freedom, 3.25; Lake Benton, 6.35; Mapleton, 1.25; Minneapolis, Robbinsdale Ch., 3.50; Northfield, 5.57; St. Paul, Atlantic Ch., 5, 24 92

JUNIOR C. E.: Austin, 10; Elk River, 2.70, SUNDAY SCHOOLS: Benson, 1.60; Faribault, Infant Class, 10; Northfield, Prim. Dept., 73 cts.; St. Claire, 1; St. Paul, Atlantic Ch., 12; Wayzata, 38 cts., 25 71

THANK OFFERINGS: Groveland, 9.52; St. Paul, Plymouth Ch., 19.05, 28 57
FOR THE DEBT: Northfield, 24 23

355 90

Less expenses, 47 00

Total, 308 90

MONTANA.

Missoula.—Mrs. O. C. Clark, 5 00

Total, 5 00

NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Aurora, 10.62; Arborville, Thank Off., 5; Ainsworth, 5.40; Bertrand, Mrs. Shedd, 1; Mrs. Dunlop, 1; Bladen, 50 cts.; Clarks, 5; Cortland, 6; Crete, 1.75; Hastings, Thank Off., 2.10; Holdredge, 3; Irvington, 4; Kearney, Special Thank Off., 5; Lincoln, Vine St. Ch., 2.15; Milford, 13.71; Norfolk, First Ch., 6.08; Nebraska City, 8; Omaha, St. Mary's Ave. Ch., 62.42, Plymouth Ch., 21.74; Pierce, 1.50; Riverton, 40 cts.; Syracuse, 10; Springfield, 9; Waverly, 6.25; Wescott, 10.30; York, 19, Special, 1, Thank Off., 1.32, 223 24

JUNIOR: Lincoln, Vine St. Ch., 11.53; Omaha, First Ch., 10; Pierce, 3.50, 25 03

JUVENILE: Ainsworth, King's Daughters, for a Turkish girl, 14.50; Curtis, Willing Workers, 2; Omaha, Plymouth Ch., Cradle Roll, 4.26, 20 76

C. E.: Aten, 10; Dover, 2; Fremont, 5; Kearney, 5.06; Omaha, St. Mary's Ave. Ch., 10, 32 06

JUNIOR C. E.: Omaha, St. Mary's Ave. Ch., 15; Wheeling Water, 5, 20 00

SUNDAY SCHOOLS: De Witt, 2; Omaha, First Ch., for Miss Florence White for

Mexican girl, 8.39, St. Mary's Ave. Ch., Birthday gifts, 16.79, Plymouth Ch., 3, 30 18
COLLECTION.—At Fremont Convent, 4 81

Less expenses, 356 08

Total, 323 54

NORTH DAKOTA.

BRANCH.—Mrs. C. H. Phillips, of Cummings, Treas.

C. E.: Grand Forks, 10 56

JUVENILE: Cummings, Christian Soldiers, 2 25

Total, 12 81

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Akron, West Ch., 10; Cleveland, First Ch., 29; Hough Ave. Ch., 12.25; Hudson, 20.50; Lindenville, 2; Oberlin, 80; Springfield, First Ch., 4; Tallmadge, 14.28; Toledo, Central Ch., 2.66, Washington St. Ch., 14, 188 69

C. E.: Brooklyn, 8.25; Marietta, First Ch., 9.75, 18 00

SUNDAY SCHOOLS: Oberlin, Second Ch., 5; Sandusky, 10; Wellington, 5, 20 00

THANK OFFERING: Tallmadge, 1 75

SPECIAL: Springfield, First Ch., for tuition of child, care of Miss Seymour, Harpoot, 8 00

236 44

Less expenses, 32 83

Total, 203 61

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Pierre, 3; Yankton, 14.95, 17 95

Total, 17 95

ALABAMA.

Talladega.—Little Helpers, to const. L. M. Miss Nancy Jones, 25 00

Total, 25 00

CALIFORNIA.

San Bernardino.—Mrs. E. Smith, 57

Total, 57

GEORGIA.

CORRECTION.—In February LIFE AND LIGHT, Atlanta, per Miss E. P. Haskins, 10, should be Ladies' F. M. Soc. of Central Cong'l Ch.

TURKEY.

Marash.—Miss H. A. Lovell, 10 00

Total, 10 00

MISCELLANEOUS.

Sale of leaflets, 13.66; boxes, 13.54; envelopes, 8.65; from L. S. Ward, Treas. A. B. C. F. M., as our share of the Spanish indemnity for losses on Ponape, 1,650, 1,685 85

Receipts for month, 4,939 33

Previously acknowledged, 3,493 36

Total since Oct. 26, 1894. \$8,432 69

MISS JESSIE C. FITCH,
Ass't Treas.

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